# THE MOSLEM WORLD

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## LOOKING BACKWARD AND FORWARD FROM THE BRIDGE

"If ever I forget Thy love
And how that love was shown,
Lift high the blood-red flag above:
It bears Thy Name alone.
Great Pilot of my onward way,
Thou wilt not let me drift:
I feel the winds of God today,
Today my sail I lift."

With deep gratitude to God, whose mercy and love have sustained us in carrying the burden of editorship of this Quarterly wellnigh thirty-seven years, we put the responsibility in other hands with confidence that He who hath blessed will bless.

This number of our Quarterly marks the passing of one editor from the bridge and the standing of another— a colleague of many years in Arabia and at Hartford—at the wheel.

Looking back to Vol. I, No. I, dated January, 1911, and tracing the chequered history of our Quarterly through two World Wars and two financial depressions, which proved the death-knell of many publications on both sides of the Atlantic, we realize that the task was a work of faith, a labor of love, and a patience of hope. Had it not been for ardent, praying souls, faithful helpers, and liberal friends of missions to Moslems in Great Britain and America, the effort would have been impossible. We are grateful to the Associate Editors whose names began to appear on the magazine almost from the outset: W. H. T. Gairdner, H. U. Weitbrecht (Stanton), Julius Richter, W. St. Clair Tisdall, and many others besides those now listed.

In 1938 Dr. Edwin E. Calverley became Co-editor and he has now assumed full responsibility under the Hartford Seminary Foundation. For all the earlier years the Quarterly was owned by the editor and published for him at first by the Nile Mission Press and the Christian Literature Society for India, London (1911-1916) and later by the Missionary Review Publishing Co., Delavan L. Pierson, New York (1917-1937). The editor was oftentimes thousands of miles from the place of publication; in Bahrain, Arabia; in Cairo, Egypt; on journeys across the world of Islam; until finally he resided in Princeton, N. J. and later in New York City. The very possibility of such a shifting, awkward and trying arrangement was due, during all these years, to the self-denial of four devoted women who served, without compensation, often without office space, as secretaries with all the detail of subscriptions, proof-reading, and accounts. They were Miss Lucy Mackenzie, of Edinburgh, Miss E. I. M. Boyd, of London, Miss Julia Chester, of Murray Hill, N. J., and, for the past eighteen years, Miss May S. Blauvelt, of Yonkers, N. Y. With a single exception, no contributor nor any of this office staff has ever received compensation; for thirty-seven years it has been a labor of love which we can never repay. Now that Miss Blauvelt and I have retired from our respective tasks I desire specially to pay tribute to her unexampled and exemplary devotion during the long war-years when the life of the Quarterly so often hung in the balance and financial assistance was precarious. The annual deficit was always met by gifts solicited from interested friends.

The size of the Quarterly from the outset was 112 pages. This was decreased during the Second World War to eighty pages. Our number of paid subscribers was 1085 in 1913, rose to 1377 in 1921 and reached its peak, 1622 in 1931. Since the last War it has again declined but with exchanges and free copies has again reached a circulation of over one thousand. The value and influence of the Quarterly are directly dependent on increased circulation and we may hope for better days in a peaceful world and because of increased interest in the world of Islam today.

As I look backward across the years I am amazed that such an independent, dubious venture received hearty cooperation, not only from missionaries of all Societies, including some Roman Catholics, but from outstanding Orientalists. We had articles by the recently deceased Tor Andrae, Buhl, Caetani, Cheikho, Freytag, Goldziher, Gottheil, Guillaume, Hartmann, Horovitz, Hurgronje, Kraemer, Lammens, Le Chatelier, Littmann, Macdonald, Margoliouth, Martinovitch, Massignon, Wensinck, and Westermann. A score of articles were secured from Mohammedans during the early years and the Index to Vols. I-XXV is proof of the encyclopedic character of the contents during the years.

Now the transfer of the Quarterly to new ownership and editorship marks, we hope, a new period of life and growth for a magazine older than the Yale Review, and one that through several crises survived other periodicals, in English, German, and French, which dealt with the world of Islam but ceased publication.

From the outset we had one aim and one policy, expressed in the words of our first editorial in January, 1911: "This is not a magazine of controversy, much less of compromise. In essentials it seeks unity, in non-essentials liberty, in all things charity. We hope to interpret Islam as a world-wide religion in all its varied aspects and its deep needs, ethical and spiritual, to Christians; to point out and press home the true solution of the Moslem problem, namely, the evangelization of Moslems; to be of practical help to all who toil for this end; and to awaken sympathy, love, and prayer on behalf of the Moslem world until its bonds are burst, its wounds are healed, its sorrows removed, and its desires satisfied in Jesus Christ. To this end we invite the cordial cooperation of all those who have made special study of any phase of Islam, or who can from their experience show others how to win Moslems to Christ."

We nailed those colors to the mast and have never surrendered to compromise nor appeasement in the battle for truth. It is, therefore, a joy to note that the transfer of ownership was on two simple conditions. A slight change in the

title—*Moslem World* to *Muslim World*—(not as a mere matter of disputed orthography but to denote at the same time a continuity and a discontinuity of editorial responsibility): and the second condition was that the Hartford Seminary Foundation agree to continue the magazine on the same lines as noted above.

The change of name of the Quarterly is already official, but for binding and mailing convenience will become effective with Volume XXXVIII.

"We set but a name upon the ship," wrote Doughty in his Preface, "that our hands have built with incessant labour in [more than three] decenniums, what day she is launched forth to the great waters." When an octogenarian pilot is released from the bridge and a new Blue Peter is hoisted, it is but seemly that the name of the vessel be slightly different. We hope and pray that its course may be set by the ancient Compass and the ancient Chart, and that waves and tides may ever prove propitious. And so whether we face calm or storm in the vast world of Islam, we say:

> "Nail to the mast her holy flag,
> Set every threadbare sail,
> And give her to the God of storms,
> The lightning and the gale."

SAMUEL M. ZWEMER

*New York, March 31, 1947*

## WILLIAM GIRDLESTONE SHELLABEAR

William Girdlestone Shellabear possessed the necessary mental qualities and strength of character to enable him to rise out of the common stream of humanity and make his fellows and posterity forever indebted to him. He was one of those quiet souls who possess that serene confidence and divine assurance which enable them to pursue their God-given task year in and year out without depending upon the stimulus of public praise and cheap publicity.

Dr. Shellabear was born August 27th, 1862 in Wells, Norfolk, England. His early life was spent on the estate of the well known Earl of Leicester, since his father served for many years in the position of "Agent" of the estate. While the social customs practiced in England in that day did not permit young William to fraternize with the children who lived in the estate mansion, nor with those of the tenant farmers, yet he learned to have genuine respect for men of rank and distinction and at the same time he developed an understanding of the common man which made it possible for him to have fellowship with them without being patronizing.

His early education was received from his mother and his aunt. The records indicate that at an early age he began to evidence the intellectual ability that so strikingly characterized his later years. When he was ten years of age he was sent to a boarding school in the town of Dounham Market which was managed by two maiden ladies. A year later, in 1873, he was sent to a school at Folkestone in South England.

Here he had his first opportunity to attend a missionary meeting. The speaker was Robert Moffat. His dramatic stories of the neglected and exploited natives of South Africa together with the record of transforming work of the pioneer missionary must have made a very deep impression upon young William.

In this school he began to show evidences of skill in languages, an ability which became more outstanding as he ad-

vanced in years. A copy of a Greek New Testament was awarded to him because of the excellent grades he made in the study of that language. This was a highly prized possession which he continued to use even in the closing months of his life.

During the next four years he attended Haileybury College in Hertfordshire where he prepared himself for a military career as that was the profession in which he felt he could best serve his country. This led to his being admitted to the Royal Academy at Woolwich in January 1880. Here he gave special attention to the study of engineering, military history, artillery and fortifications.

In February 1882 he was commissioned a lieutenant in the Royal Engineers. Then he was transferred to the school of Military Engineering at Chatham. Three years later he was appointed to the 23rd Company of Royal Engineers at Fort Blockhouse near Portsmouth.

During Professor Shellabear's youth he was accustomed to attend the services of the Church of England of which his parents were members. At Fort Blockhouse he became associated with members of one of the non-conformist churches. He began to realize that Christianity could be a living faith in Christ, the evidence of which would register in a transformed life. One of his young companions gave him a gospel tract entitled, "A Gift, Will You Take It?" Upon returning to the "officers mess" he sat down at a table and read the tract. Its message moved him so greatly that he knelt by the table and in earnest prayer accepted by an act of faith Christ as his personal Saviour. There was no emotional crisis associated with this experience. It came about as the result of deliberately exposing his mind and heart to the guidance of the divine Spirit. As William arose from his knees it was with the consciousness that he was a new man facing life with a new purpose.

At the breakfast table the following morning he reported to his fellow officers the experience of the night before and the peace of mind which possessed him as he resolutely determined to live according to the teaching of Christ and to

assist others to make the same choice. His Commanding Officer, though he made no particular profession of being a Christian himself, frankly approved William's decision.

In 1886 Lieutenant Shellabear was appointed to the Royal Engineers in Singapore. The voyage to Singapore was long. To occupy the spare time of the men on the troopship a Bible Class was organized. When a teacher was sought the choice fell upon Lt. Shellabear. Since this was his first attempt as a leader in Christian service it was with nervousness that he stood before several hundred soldiers every day as an instructor in religion. However, having accepted the responsibility, he put his heart and mind into the work with the thoroughness and enthusiasm which his colleagues later recognized as the normal Shellabear pattern.

Shortly after his arrival in Singapore, he was made commanding officer of the Royal Engineers. He set up Sunday morning parade services for his command. In addition to the usual liturgical service normally used on such occasions, he would give a short sermon. To prepare for those addresses he gave special time to Bible study, thus laying the foundation for the service he later rendered as a minister of the Gospel and as translator of the Bible into the Malay language.

Since Lt. Shellabear was brought up in the Church of England he naturally began attending worship services in the Singapore Anglican Cathedral. About one year before, the first American Methodist missionaries had arrived to begin their work in Singapore. They were the Rev. and Mrs. William F. Oldham. The Oldhams opened cottage prayer meetings in the home of interested friends. Lt. Shellabear met Mr. and Mrs. Oldham while attending one of these meetings. The two men seemed to have developed a very great admiration for each other from the very beginning. This new association changed the entire career of the young officer of the Royal Engineers. So impressed was he with the personality of Mr. Oldham that he became a regular attendant at the Methodist services and later cooperated with the mission in writing Gospel tracts in Malay and in translating hymns into Malay for a Malay hymnal.

One of Lt. Shellabear's extra duties in supervising the harbor defense work around Singapore was to organize a company of Malay troops. This made it necessary for him to acquire a better use of the Malay language than would normally be required by the average resident or army officer in that area. He secured a good Malay instructor and made rapid progress in the language. This prepared him for the great service he later rendered to the Malayan people in the production of Malay literature, both secular and religious.

In July 1889 Lt. Shellabear returned to England on furlough. This furlough was to be the valley of decision between two promising careers. As a result of his association with the missionaries in Singapore he became increasingly under the conviction that the Will of God for him was not in continuing his career in the British Army, but rather in the service of the King of Kings. Therefore, upon his arrival in England he announced to his family that he proposed to resign his Commission and accept appointment as a missionary under the Methodist Church in Malaya.

His immediate family were very much displeased. It was quite evident that in the military service he would have rapid advancement and achieve a position of unusual distinction. To give up such prospects in order to be a missionary and forego the comfort and security already in his grasp seemed shortsighted. Moreover, his family, being loyal members of the Church of England, could not be reconciled to his taking his name from the membership rolls of that honored Church and uniting with the Methodist. However, Mr. Shellabear had weighed well all these factors and still was clear in his decision, that God's will for him indicated that his field of operations should be in Malaya—for the Malays, and under the general direction of the Methodist Church. Dr. Shellabear was never a narrow sectarian. He doubtless could have served as well under another evangelical body, but he had found sympathetic companions in the Methodist Church plus an opportunity to serve.

Lt. Shellabear's resignation was accepted by the military authorities in April 1890. Thereupon he proceeded to Lon-

don where he took an accelerated course in bookbinding, printing, type casting and similar skills since it had already been agreed by his Methodist colleagues in Malaya that upon his return he would set up a mission press.

Shortly after the arrival of Dr. Shellabear in Singapore he set up in rented quarters the machinery and printing equipment which he had brought with him from England. Soon the mission press was producing a constant stream of Christian literature, tracts, scripture portions, hymnals and school books both in the Malay and English languages. He lived to see this small press grow into one of the largest mission or commercial presses and bookstores in Singapore, having a building and equipment worth upwards of $500,-000 Straits. Today it continues to operate as the Malaya Publishing House.

Mr. Shellabear undertook his new task as a missionary with the enthusiasm and efficiency which had characterized his work with the Royal Engineers. He gave special attention to perfecting his use of the Malay language and the study of Malay customs and religion, looking after the press, preaching on Sundays, and teaching in the training school for Asiatic pastors, translating, and writing numerous books for school and church use.

Among the many books which flowed from his pen while on the mission field the following are outstanding:

The Triglot Vocabulary
Malay Annals
Practical Malay Grammar
Malay English Vocabulary
Gospels and Acts in Malay (translation)
Pilgrims Progress Baba Malay
Collection of Malay Proverbs
Revision of the Malay New Testament
Revision of the Malay Old Testament
New Testament in Baba Malay
History of Methodism in Malay
English-Malay dictionary

[After his retirement Dr. Shellabear gave much time to writing a Malay Sentence Dictionary for students desiring to acquire correct idiomatic Malay in the shortest possible

time. He had this manuscript practically ready for publication when failing strength compelled him to cease.]

Soon thereafter Dr. Shellabear moved to Malacca, some 160 miles north of Singapore. Here he improved his use of the Malay language since there is a large Malay community in that neighborhood. Furthermore, Malacca being a Crown Colony, greater liberty was afforded to work among Moslems in that area than was possible in one of the Malay States on the Peninsula. Mr. Shellabear supervised the work of the Mission as District Superintendent, but his chief work was the Malay translation of the Bible. He also made a collection of Malay proverbs, a unique and important addition to the growing supply of Malay works. The volume was published in 1906 under the title, "Kitab Kiliran Budi."

In recognition of his outstanding ability in the use of Malay language and the growing quantity of books in that language coming from his pen, he was elected president of the Malayan Branch of the Royal Asiatic Society in 1914. In 1916, Ohio Wesleyan University conferred upon him the degree of Doctor of Divinity. Due to a serious break in his health he and Mrs. Shellabear came to America in 1919. Since he failed to make satisfactory recovery, his doctors advised against his return to Malaya. Thus, he sought for other suitable channels through which to express his enduring missionary urge.

In 1921 he was appointed Professor of Oriental Languages in Drew Theological Seminary, Madison, N. J. In January 1925 he joined the faculty of the Kennedy School of Missions at the Hartford Seminary Foundation where he rendered effective service until he retired in 1935. During the next two years he rendered part time service in the School of Missions, while daily at his desk he continued work on his translation and studies.

During his retirement, in spite of failing physical strength, Dr. Shellabear wrote a life of Christ in Malay and also the Gospel Story in Malay verse. He retained the rare ability to write Malay poetry from the early days of his career. The Bible, with which he lived and worked during his

active days in a technical and scholarly manner, became in later years his daily spiritual food and abiding source of inspiration.

On January 16, 1947, the spirit of William G. Shellabear passed into the kingdom of light. One calls to mind the words of James M'Crury:

> "There is no death! The stars go down
> To rise upon some fairer shore,
> And bright in heaven's jeweled crown
> They shine forever more.
>
> And ever near us, though unseen,
> The dear immortal spirits tread,
> For all the boundless universe
> Is life—there are no dead."

I knew Dr. Shellabear first as a fellow missionary in Malaya. As a young missionary lately arrived on the field I was greatly impressed with the wide range of his abilities. He seemed to have an endless amount of energy and unusual skill in any type of work to which he might be assigned. His fellow workers, both missionary and national, eagerly sought his counsel and placed great confidence in his judgment. In my study of the Malay language I used his Practical Malay Grammar and Malay Vocabularies. On numerous occasions he was my examiner in that language. I was impressed then as well as in later years with the perfection of his memory. He seemed to file away facts which could be recalled with unbelievable accuracy when desired.

He contributed much to the mission strategy of his church. His training in engineering helped him to judge well the factors which had to do with mission policy. He was keenly aware of the necessity for an adequate program for the training of the national teachers and preachers. He made himself proficient in the use of the Amoy dialect of Chinese so that he could the better aid the young Chinese pastors in their work.

Since Malaya is so intimately associated with the Netherlands East Indies and since the Netherlands Mission Societies have achieved unusual success during their activity in that area, Mr. Shellabear acquired an effective use of the

Dutch language so that he could acquaint himself with the records of those Societies, and participate in their mission conferences.

Dr. Shellabear's primary interest on the mission field, however, centered around the Malays. From his earliest contact with this people until the closing hours of his life his chief concern was to set forward the ministry of Christ in their interest.

An adequate appraisal of the work of Dr. Shellabear places due emphasis upon the quality of his Christian experience. He was vitally concerned with Christian theology as the framework of his Christian faith. To him Christianity was a life. As a true son of John Wesley he found authority in the "heart warming" experience, which occurred to him while kneeling by his table in the Officers Mess at Fort Blockhouse, when he dedicated himself to God. In times of sorrow, stress and disappointment, the validity of that personal commitment sustained him.

It was my privilege to know Dr. Shellabear as instructor in Drew Theological Seminary in 1922-23 and again at the Kennedy School of Missions in 1929-32. Since the subject of my study in Hartford was in the field of Malayan Mohammedanism much of my study had to be done in Malay and Dutch. Dr. Shellabear was appointed my ordinarius. He was a sympathetic though an exacting instructor. His zeal for accuracy and his standard of excellence lengthened his hours of labor on many an occasion.

The monuments to the memory of Dr. W. G. Shellabear are not in stone or bronze but in living memorials; men and women of many races, in lands home and foreign, and in the printed pages of books which will continue to bear effective testimony to the mind and character of their author through many years to come. The distinction he prized above all was to be a Christian gentleman.

RAYMOND L. ARCHER.

*New York City, N. Y.*

## MUSLIM LIFE IN TURKEY TODAY

This paper is about those aspects of the religious life of Muslim Turks that impressed a foreigner in the course of a three-year stay, spent mostly in cosmopolitan Istanbul rather than in more conservative Anatolia.

The first outward feature of Islam to strike one's eye in Turkey is not any characteristic of dress, since such signs as the fez are outlawed, but rather the mosque buildings. There are, or seem to be, many more mosques in a Turkish town than there would be churches in an American town of corresponding size. This may be partly an illusion: mosques are generally built on the highest spots on town, and are prominently marked by their minarets and set off by the otherwise compact, uniform buildings. From a hill at the edge of Yozgat, east of Ankara, we counted the minarets of nine mosques, standing high above any buildings or trees. And from the hillside of the cemetery at Eyub, up the Golden Horn from Istanbul, we counted forty-three minarets visible from one spot.

The mosques are architecturally interesting, and it is invariably a pleasure to the Turks to show them to visitors. They are of two general types: one, a building substantially square, with a gabled roof, and the other, a domed building, either with only one or two domes, or with a whole profusion of domes, semi-domes, and arches cascading from above. It is possible to trace the influence of Byzantine church architecture, and especially of Hagia Sophia, on the great mosques of Istanbul. A number of Byzantine churches in Istanbul still exist. A very few are still in the hands of Christians, others are in use as mosques, and, increasingly, the best of them are under government care as museums. The churches that became mosques were quite easily adapted. The *miḥrāb* was set into the apse at an angle, since the original buildings face generally east rather than the direction of the *qibla*. Aya Sofya was built so that sunrise at the winter solstice would shine the length of its main axis, so it already faced considerably south of east, and the

*miḥrāb* is not at too awkward an angle. In Trabzon, directly north of Mecca, there is a beautiful Byzantine church with frescoes still largely intact. This is in use as a mosque with the *miḥrāb* set against the south wall, leaving the apse empty. Often the walls were whitewashed to cover any remaining frescoes or mosaics, before the church was used as a mosque.

In building a mosque, the architect Sinan adapted the design of the church to the needs of Muslim worship. The long cruciform shape of the domed basilica was altered, ideally, to a room with a broad front surface, unbroken by pillars or niches, except the central *miḥrāb*. If there are only a few men praying in a mosque, they seem to prefer to be near the front wall, but not necessarily near the *miḥrāb*.

The period of building great mosques is probably over. The skyline of Istanbul justifies the pun of the Sultans, who, on their coins and stamps, called the city "Islam-bol"—full of Islam. All the "seven hills" of the city are capped with domed mosques, named with the names of the Sultans of the glorious period of Turkish history. Viziers, generals and admirals financed smaller ones, some that are jewels of perfection in the classical period of domed mosques. There are reports of a new mosque in Ankara and another in Trabzon. But in general the available money has been spent on a much more worthy cause: the rehabilitating of beautiful and historical old mosques. A case in point is the Chelebi Mehmet Jami'i, just down the hill toward the old sea walls from Sultan Ahmed Jami'i. The photograph in the book *"Camilerimiz"* ("Our Mosques") shows it in a terrible state of dilapidation, with the foundation falling apart, and the walls, especially of the *vakif* buildings, being carried away for their stone. And by the summer of 1946 it looked like a new mosque, freshly restored with good stone, and repainted in something very much like its original colors inside—rust-red and light blue stenciling on creamy white. The stonework of the *shadirvan,* the fountain, was then in process of completion.

Money for this kind of work is provided by the govern-

ment, and the work itself is under the ministry of public buildings, so the question can be raised whether the government is slipping from its official stand of separation from Islam. The Sultan's government was Muslim, and in theory all laws were applications of Quranic principles to actual situations. With the Republic, the reaction against Islam as a form of government was violent, resulting in many limitations on organized Islam, as well as contributing to the enthusiasm with which Arabic characters, words, and modes of dress have been discarded for Western ways. Probably the interest of the government only partly coincides with that of enthusiastic Muslims, and the buildings are being restored largely as historical monuments of national interest. Old churches are being restored and cared for in the same way, as St. Mary Pammacharistos, whose mosaics are in process of restoration. And the old Saray is the present subject of repairs, in anticipation of the celebration of the five hundredth anniversary of the fall of Constantinople in 1453.

Mosque worship in Turkey is open to anyone. There may be several groups in the mosque at one time: a few men praying beside the *mimber,* four or five women sitting quietly at the back, and a teacher, white-bearded and wearing a long jacket and a white turban, reading to a cluster of young men and earnestly expounding his text, while they all watch intently. A Muslim will always wear a brimless cap in a mosque, but it seems to be no discourtesy for a Christian to be bare-headed. Everyone is expected to remove his shoes before entering, and there is always available an outside fountain where many worshippers wash head, hands, and feet. In many of the newly-restored mosques of Istanbul it is not necessary for the worshipper to take off his shoes until he is right at his *seccede* or prayer rug, since these are arranged on raised platforms running in rows laterally across a bare stone floor.

*Bakshish* is in disrepute in Turkey, and only in a very few of the largest mosques of Istanbul is it proper to pay for a guided tour. In general an *imām* is glad to show his

mosque to an interested foreigner, but he is amused and vexed, although he is too polite to show it, if he is offered a tip for his services; about as a college professor in America would feel if a foreigner visited his class and then tipped him a quarter on leaving.

Women generally attend the same mosques as men, and there is often a platform raised six inches and marked with a low railing, running across the back of the mosque, where they prefer to sit. There also seem to be small neighborhood mosques that are exclusively for their use.

People seldom stop for prayer outside a mosque, as they do in Egypt. Once, from a train window, we saw a group of three men in the shade of a lone tree in an otherwise empty landscape, bending and rising in prayer. Some shopkeepers in the Istanbul bazaar keep prayer rugs in their booths, but in a place like Kayseri they merely stretch a string across the front of their booths, and leave the shops symbolically closed while they go to the mosque.

Several important religious festivals are observed in Turkey, but it is hard for a foreigner to detect much difference in attitude toward these and toward the national patriotic holidays. The same word, *bayram,* is used for both. The "Night of Decree" at the end of Ramazan, and the "Sugar-candy Holiday" are two of these religious celebrations. A foreigner is encouraged to attend the mosque services on the Night of Decree. The atmosphere is one of religious joy, almost as at our Christmas season. Thousands of people fill the great mosques of the city, and line themselves in rows. There are prayers, beautiful choral chanting by a special group of men on a high raised platform, readings, a sermon, poetry, I believe in Arabic, Persian, and very old Turkish. And a reading of the *Mevlut,* the rapturous Turkish poem on the theme of Muhammad's birth and life. Following this there is an impassioned unison prayer, led by a single voice, but with every head bowed low to the floor, until another voice cries a sharp word of release, and then down again as the first voice continues with another

petition or confession. And finally, as everyone is leaving, men go through the happy crowd in the mosque, sprinkling rose-water on their hands, and throwing cornucopias of hard candies in every direction.

It is hard to tell how many keep the fast of Ramazan. One man, in the interior, said that he, his brother, and his sister-in-law were keeping the fast, but not his parents, his wife, nor, of course, his children. He said that it was not obligatory, but a good thing to do if one could. The fast seems to be more commonly kept in the interior than in Istanbul, and more commonly with fairly well educated men than with laborers. The director of the government museum in an interior town keeps the fast, and while he could offer his visitors water on a hot August afternoon, he himself did not take any. (His museum is an old Seljuk *medresse,* now in process of careful restoration.) But at another town one could see people standing, at sunset, high on the hilltop beside the signal cannon, waiting for the moment of the end of the fast. Just as the gun went off a man stepped out of the shadow, with a half-finished apple in his hand. Generally a person who is keeping the fast gets restless as sunset approaches and fills a glass with water and prepares some bread so that everything is ready at the sound of the signal gun. But one family that happened to be entertaining a party of American travellers, insisted on serving them an impromptu supper, although it meant that the Turkish men, at least, and perhaps some of the women of the household, had to continue a day-long fast for almost another hour after sunset.

Muslim religious literature is readily available. Stores that sell magazines commonly offer for sale small paper-bound booklets on the life of Muhammad or of Ali or of other popular religious heroes. Besides the popular, cheap, poorly printed literature, there is a wealth of scholarly work still being done on Muslim jurisprudence and theology. The *Encyclopaedia of Islām* is being brought out in a Turkish edition, with additions to bring it up to the pres-

ent time and to include information of interest to Turks. Arabic and Persian books, as well as Turkish classics, are being translated and printed in the modern type.

Among the reform measures of the Republic's early years was the suppression of the dervish orders. The dervishes included some of the best-educated, most thoughtful men of the country, but the orders also sometimes represented a fanatical reactionary conservatism. One center of the old dervishes was Konya, the Iconium of Paul. There is a government-operated museum of Turkish antiquities in the group of buildings that was once their headquarters. There are, in most Turkish towns, shops where calligraphy is sold: squares of paper with a short blessing or a quotation from the Qur'ān. A taxi may have the *besmela* hanging by the door, or a shop may have the Muslim creed, or merely the name Muhammad, on a piece of cardboard or painted in bright colors on glass. Once while in Konya, I saw some calligraphy in the window of a sign-painter's shop, and I went in and asked what it said. The shop-keeper, a sign-painter, could not read it; his partner was the calligrapher, and he had not yet come in. But he found a young man who had lived in Syria, and the young man read it off in Arabic. Then he tried to translate it into Turkish, and the translation ran about like this: "By the order of Muṣṭafa five things have been prepared. It is the work of Hassan, whom God bless." This sounded a bit fragmentary to the shop-keeper; so they sent it out to a man who had been a *hodja* of the mosque-schools and was now a government official, probably himself an ex-dervish. Soon the boy came back with the translation: "The Prophet Muḥammad Muṣṭafā, his son-in-law 'Alī, Fāṭima, and the two brothers, Ḥasan and Ḥussain: these five protect us from evil. I will keep their names in my heart."

About then the calligrapher came in, and he transcribed the writing again, on the paper where they had written the Turkish translation. And meanwhile the young scholar who had lived in Aleppo and Baghdad read to us out of a Turkish translation of an Arabic commentary on the Qur'ān,

and the passage was a paraphrase of the ten commandments, more or less like this:

"Thou shalt not steal (Hirsizlik haramdir) for a man's possessions are a chip (This word he illustrated by hunting up a wood shaving . . .) from his heart, and it is murder to steal his heart." And so on through lying, false witness, blasphemy (especially saying that God is more than One) and murder, and cowardice in battle. "For he who runs from the field aids the enemy, and he were better dead. The fires of hell burn bright for him."

The atmosphere of such a group discussion seemed to show considerable interest in religious instruction, and considerable previous training in their religious literature. But it is interesting that none of the shopkeepers except the calligrapher knew much of any Arabic, since twenty years ago Arabic and religious instruction would have been concomitants.

The ordinary Muslim Turk seems to feel that the new government, by separating itself from Islam, has done a good thing. The old soup kitchens and medresse buildings still stand, in many cases, and are even being restored and actively used by the Red Crescent. But the tombs of the Sultans, for instance, are closed to the public, to discourage their use as religious shrines. The old practice of tying a votary strip of cloth to the window grating of a holy man's tomb still thrives. Many of the younger generation are out of touch with their religious background, but there are still some who learn the old writing, and eventually take lessons in Arabic so that they will be able to read the Qur'ān. While superstition is still strong, it is being discouraged and combatted with a more scientific educational system. It is only to be regretted that the re-orientation toward the West is so superficial, that the progress we offer is in the direction of commerce and military might and movie magazines, rather than toward the best that we should have to offer in ethical and spiritual standards.

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## THE MOZABITES OF ALGERIA

One cannot spend much time in Algeria before coming across the Mozabites. They are found as grocers in most Algerian towns, and in some places they are butchers as well. The best and most attractive looking grocery stores in the city of Algiers belong to the Mozabites. The least one may say of their owners is that they have a marked gift for business, which has made them thrive under the French rule. But this commercial ability is not of recent date, as during the Turkish domination they had the monopoly of the public baths, the meat markets and the mills of Algiers, besides their connection with the caravan traffic and the trade in Negro slaves.[1]

The Mozabites do not look quite like the representatives of the other ethnic groups of North Africa. They are generally of a rounder type, both facial and corporeal, contrasting in this with the sharp and lean faces and bodies of the Kabyles. Neither is there anything of the Kabyle's sunburnt freshness on the Mozabite grocer's face. These well-fed, serene looking men are in fact "the pale faces" of Algeria.

Their women are never seen in northern Algeria, due to the fact that the Mozabites are only temporary immigrants in the northern towns and are not permitted by laws of their own to bring their wives along. As a rule the men stay abroad for periods of two years, and then other members of the family will come and carry on their businesses.

It is also noticeable that, business exigencies apart, they stand aloof from the other natives of North Africa, whether they be Arabs or Berbers. They are themselves Berbers. The reason for this aloofness is a religious one. They do not consider the Orthodox Sunnis of the Mālikī (or any other rite, for that matter) as true Muslims. They maintain that they themselves and they alone are the true followers of the religion of Muhammad. They accuse the French of hav-

[1] Cf. Julien, Ch.-André, *Histoire de l'Afrique du Nord,* Paris, Payot, 1931, p. 527.

ing insulted them grossly by permitting the few Arabs who live in their land to build a mosque where worship is being performed according to the Mālikī rite.

*Their Desert Land:* Algeria is divided for administrative purposes into two distinctive parts. The North is administered along the same lines as metropolitan France and organized into three provinces or "départements," which are in fact parts of France. The South, on the other hand, is under military control and consists of four vast territories, collectively called the Southern Territories.[2] These territories cover nearly 90 per cent. of the surface of Algeria, but have less than 9 per cent. of its population, that is 767,435 square miles of desert, with certain scattered oases and 642,-651 inhabitants, of whom 8,955 are Europeans (1936 census).

Here in the desert is the homeland of the Mozabites, who derive their name from the region they live in: the Mzab or the Chebka du Mzab.[3] The area is about 3,000 square miles, with clear-cut limits, except in the South, where there is a network of dunes of the impenetrable Erg. The country is also on a higher level than the surrounding regions, with an average altitude of 1600 feet, and certain places as high as 2,500 feet.

The Mzab forms from an administrative point of view what the French call a "native commune" and is part of the Ghardaia Territory, to which also Ouargla, Ngousa, Metlili and El-Goleah belong. The Territory has its name from its capital, which is a Mozabite town, situated 400 miles south of Algiers. There are seven towns in the Mzab commune, each with its own oasis. These oases are among the richest in the whole of the Sahara, not so by the clemency of nature, but through the sheer efforts of a race of tenacious men.[4] The climate is exacting, with a torrid excess of heat during the summer, making it one of the hottest areas of

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[2] Cf. Liebesny, Herbert J., *The Government of French North Africa,* University of Pennsylvania Press, Philadelphia, 1943.

[3] Cf. M. Mercier, article on MZAB in *Encyclopaedia of Islam,* (1938) Supplement, p. 164-7.

[4] Cf. Basset, René, *La Zenatia du Mzab* (Introduction). Cf. also Julien, *op. cit.,* p. 339.

the immense desert. The land was absolutely uninviting and sterile from nature's side. But the uncommon energy of the Mozabites made it possible to maintain agriculture by digging some 3,000 wells, a great number of them as deep as 200-265 feet. They even started to grow date-palms, although at an economic loss in a region where water was so scarce. In spite of this admirable effort the existence of human life is often threatened in the Mzab. In years of great drought they have lived mostly on wheat and other food sent down to them from their grocer compatriots in the northern towns.

At the arrival of the French the seven Mozabite towns formed a Confederation. They had been able to hold their own through centuries. Neither the Arabs nor the Turks had ever managed to conquer these desert strongholds. But in 1853 the Mzab came under French protection without fighting. In 1882 the French simply annexed the country, under the pretext of stopping all the internal strife. But the French recognized their national and religious entity by making a special treaty with them, which still governs their reciprocal relations.

According to the 1936 census the *ksur* of Mzab' has a population of 40,277 souls. Compared to earlier censuses or to the quickly growing populations of other regions of Algeria, their number seems fairly stationary.

*Who are really these Mozabites?* Why did they ever choose to settle in this inhospitable desert? These questions, and many others, get their answer through a certain knowledge of their historical background.

1) They are Kharijis. Even before stating anything of their Berber origin, one must keep clearly in mind that they are Kharijis. That is, they are members of the earliest religious sect in Islam. Macdonald tells about their origin: "At one time in Mu'awiya's contest with Ali, he trapped Ali into the fatal step of arbitrating his claims to the Caliphate. . . . Part of Ali's army seceded in protest and rebellion, because he—the duly elected Khalifah—submitted his claims to any shadow of doubt."[5]

[5] *Muslim Theology* etc., p. 23.

This happened at Ṣiffīn, A.H. 37 (A.D. 659), where these Muslims abandoned Ali's cause and were given their sect-name, which means "goers out" or "seceders."[6] They refused to regard the other Muslims as co-religionists. As they were proclaiming full democracy in Islam they set forth the following rules: a) The *khalīfah* should be elected and should be deposed if he behaved unworthily; b) no special family (e.g. Muhammad's), nor a special tribe (e.g. Quraish) had any claims to the Caliphate; c) a slave might be elected, if a good Muslim; and d) a woman might become *khalīfah*. e) There was also a section who did not want a *khalīfah* at all, as the Muslim congregation might rule itself.

Macdonald says: "It cannot be doubted that these men were the true representatives of the old Islam. They claimed for themselves the heirship of Abu Bakr and Umar, and their claim was just. Islam had been secularized. . . . So they drew themselves apart and went their own way. . . . To them the Orthodox Muslims—meaning the general body of Muslims—were antipathetic more than even Christians and Jews."[7]

Branding all other Muslims as infidels and renegades, they committed some awful murders and started a series of rebellions. 'Ali had to attack them (A.H. 38) and defeated them completely, killing both their leader and most of his followers and seemed to have crushed the movement. But they came again, and this victory cost 'Ali his life at the hand of a Khārijī (A.H. 40). The Kharijis became well organized as guerilla soldiers, with a good cavalry. Real wars of extermination were conducted against them, but they came again and again and again. They are the only Muslim sect that curses and abhors 'Ali and his family,[8] although they recognize his initial caliphate.

[6] There cannot be any doubt of the fact that the kharijism originated at the arbitration, although some great scholars (Wellhausen, Lammens, etc.) held the opinion that the origin and the arbitration were two separate events. Cf. G. Levi Della Vida on KHARIDJITES in *The Ency. of Islam,* cf. same art. on meaning of word: *kharaja* "went out", *khawārij* "those who went out." Some say that they went out from "Orthodoxy" (Mercier), although the Kharijis themselves maintain that they alone are true Muslims. There is no reference to having gone out from the general community. They went out from 'Ali's camp, some openly at Siffīn, some secretly at Kufa, amongst them even some *qurrā'* (quranic readers). This is the origin of their name.

[7] *op. cit.,* p. 24.

[8] *ibid.,* p. 27.

The Mozabites are very conscious of being the heirs of those great fighters for the faith, and they want to remain pure. They are neither Sunnis nor Shi'is, but a separate community in Islam alongside them, having their own rules of faith and religious laws. This community has never permitted any brotherhoods or ṣūfī-orders. They hold to the Qur'ān and the Sunnah, but instead of *ijmā'* and *qiyās* they have *ra'y*.[9]

2) They are 'Ibadis. Several schisms occurred among the Kharijis. The absolutists behaved like a band of "holy murderers," killing to the glory of God even children of non-Kharijis. They disapproved of mixing with other than members of their own sect, but they rejected even those of them who did not actually fight in God's path.

The 'Ibāḍī schism occurred in the year 60 A.H., when the moderate Kharijis gathered around 'Abdallah b. 'Abāḍ (or 'Ibāḍ), having their centre at Basra, whence they carried their doctrine with missionary zeal to other countries. Whereas the absolutists (Azraḳis) were exterminated in A.H. 77, and the other branches of Kharijis have all disappeared from the arena of history, the 'Ibadis have survived, the only ones that could have a future.[10]

The old centres of kharijism no longer belong to the sect. The 'Ibadis have been able to hold their own in regions that were not easily accessible (deserts, mountains, islands), and they have maintained contact with each other, even though they are very far afield. Differing schools have found each other, and there seems to be a panibāḍī movement, from which they receive new fervor, ambition and unity, under the impulsion of intellectuals attached to "al Barunīa," an *'ibāḍī* publishing house at Cairo.[11] May be they give them unrealizable dreams: the hope of a universal imamate, as during the time of Muhammad and the two first khalifahs. But they give at any rate to the isolated

[9] Cf. article on IBADIS in E. I.

[10] Macdonald, *op. cit.*, p. 25.

[11] Cf. Dr. Enrico Insabato, *L'Islam et la Politique des Alliés.* L'islam mystique et schismatique. Le problème du khalifat. Paris, 1920, p. 116-17. In the note, p. 117, he states that "al Barunia" is a real publishing house, almost clandestine, publishing the most important books for exclusive *'ibāḍī* use, and that Orientalists have had great difficulties in obtaining information about it.

group of Mozabites (and certainly also to other *'ibāḍī* groups) a feeling of greater cohesion, which certainly must bring them some satisfaction, some feeling of hopes that would be too daring if they were alone.

One might wonder how many 'Ibadis there are in the world. According to the estimates by Louis Massignon, published 1930, there are about 435,000 of them.[12]

3) They are Berbers. This fact is not of the least importance in trying to understand the present-day Mozabites. The Berbers had stood out valiantly against the Arab invaders. Lack of unity finally caused them to lose. But their independent Berber spirit found numerous occasions to express itself against the Arabs. That is also why they seemed to prefer the schismatic and heretical forms of Islam.

Kharijism came to North Africa through missionaries from the East as early as A.H. 112.[13] They made some progress among the Berbers, who seemed to accept it as a national doctrine, providing pretexts for warfare with the Orthodox Arabs. One of the missionaries, the Yamanī Abū'l Khaṭṭāb, led the Berbers to the reconquest of Tripoli (140/757) and was elected the first *'ibāḍī* imām of Ifriqiya (Tunisia)-Tripoli-Nafusa. Four years later he and most of his lieutenants were killed in the disastrous defeat at Tawarga, inflicted on them by the Abbasid governor of Ifri-

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[12] Cf. *Annuaire du monde musulman,* third edition (1929), Paris, 1930. The 'Ibadis are found in the following countries:

Uman.....325,000, where they have maintained themselves since A.H. 130 and form now 3/5 of the population.

Zanzibar..... 6,000, only 3 per cent. of the population, but the reigning house, the ruling and land-owning class are Ibāḍīs, originally from Uman.

Libya ..... 33,256, according to the 1917 census, then 6 per cent. of the population; live mostly in Djebel Nafusa and a few other mountain regions.

Tunisia..... 20,000, mostly on the island of Djerba, and as businessmen in Tunisian towns.

Algeria ..... 60,000, of whom 2/3 live in the Mzab, others in Ouargla, Oued Rir' and a few thousands in the northern towns.

There are possibly some 'Ibadis in Morocco (bdadoua for ibāḍiya?). Some 'Umanian Ibadis are established also in Tanganyika.

[13] For this chapter I have consulted Strothmann: Berber und Ibāḍiten, in Der Islam 1928, p. 258-79; in E. I. articles by George Marçais on the RUSTAMIDS and TAHERT; the article by de Motylinski on the ABADITES, and the article on IBADIS already quoted.

qiya. But even such a calamity could not break the spirit of the survivors.

The 'Ibadis had now leaders that they called "imams of resistance (or defense)," some leading them into great battles, but of small avail for the *ibāḍī* establishment, till they got their second imām 160/776, an Iranian by name 'Abd al-Raḥmān b. Rustam. He had been governor of Kairawan under the first imām, but escaped at the fall of that city to the khalifah's army (A.H. 144). In the West he built the city of Tahert, which became so important that it became the capital for all 'Ibadis, with himself as ruler. The kingdom stretched from Nafusa to Tahert, including the South of Tunisia and Algeria.[14] In spite of the fact that Tahert remained the capital of this kingdom for 150 years and under Rustamid rulers, the Arab historians of Maghrib do not know much about it.

Six Rustamid imams reigned at Tahert. The principle of election was maintained in spite of appearances. Some of the imams were famous for their piety and learning, but most of them must also have been good statesmen, as for example Aflah, the fourth imām of the Rustamids, who adroitly maneuvered with three kingdoms (warfare with the Aghlabids, who had made themselves independent of the Abbasids; warfare with the Idrisids in the West; obtaining an alliance with the Umayyads of Cordova).

When crises occurred in a theocratic state like that of the 'Ibadis, they took the form of schisms. There were a few of them, and some *'ibāḍī* schools or communities led an independent existence, some surviving in Djerba till today, but now reunited with the main fold of 'Ibadis.[15]

The history of the *'ibāḍī* kingdom is certainly a strange one. The administration was simple and the taxation was not heavy. The capital became an important market centre, and the people grew rich. The 'Ibadis proved themselves

[14] There was also another Berber *khārijī* kingdom in North Africa, with its capital at Sidjilmasa in the East of Morocco. They belonged to the Sufrī Kharijis, but sided with the 'Ibadis in the general Berber risings and later were assimilated with them. Cf. articles on SIDJILMASA and AL-SUFRIYA in E. I.

[15] Here I refer to the Nakkārīs; cf. art. AL-NUKKAR by T. Lewicki in E. I., Supplement, p. 172-73.

good merchants, and even some of the imāms made good in business, e.g. the third Rustamid. For the Berber farmers and nomads as well, Tahert was the common and natural centre. By their tolerance the 'Ibadis attracted Christians from all over North Africa. But even from further afield people were attracted to Tahert, a number of capable Iranians and other Orientals, mostly of the *khārijī* sects and fleeing the persecutions in the East. The State seemed firmly established.

The tragedy is that the whole thing was blown to pieces in a few days. The Fatimid Shi'is utterly destroyed Tahert and massacred the inhabitants. This happened A.H. 296/908 A.D. But this was not the end of the saga of the 'Ibadis. To end that the enemies would have to kill every one of them.

The 'Ibadis still controlled the Nafusa, Djerba and other regions. They led the Berbers in a supreme wave of nationalism against the Arabs, and were at times very near the complete liberation of Berber North Africa. It seems to be a tragic element with the Kharijis: they were so near success and yet failed.

The imamate was now abolished, as it did not suit the present situation. In spite of constant warfare they built themselves new towns in the Saharan regions: in Wadi Righ and Wadi Mya. Sedrata was their most important town. As the 'Ibadis did not feel quite secure in these regions, they looked for a new place, where they could live in peace and worship according to their religious ideas. It so happened that they chose the inhospitable and difficult region of the Mzab, where they in comparatively short time built a Pentapolis in the beginning of the 11th century. Their enemies at last found them in the Wadi Mya region, and burned and destroyed their towns A.D. 1075. The Mzab Pentapolis was ready to receive the survivors and fugitives after the disaster of Sedrata. Holding their ground in the Nafusa and other regions, they conquered a region of desolation for culture and civilization. Six hundred years later they built the sixth and seventh towns of the Mzab Confederation.

The Mozabites look back to their Lost City of Tahert as the Zionist Jews look back to Jerusalem. What they have done in the Mzab region of the Sahara is comparable to what the Mormons have accomplished in Utah. Also like the Mormons they received co-religionists from many different races, but these elements were assimilated by the Berbers, although their Berber dialect is less pure than those of Ouargla and of Nafusa.[16]

*'Ibāḍī Towns.* In striking contrast to all Saharan towns the *'ibāḍī* towns are built in a regular order, the result of a pre-arranged plan. In the centre, on the highest place, there is a mosque, a store-house, an armory and a fortress. The houses are built to form concentric circles. The architecture of the houses is specifically Berber: there are galleries with arcades over the court-yard, diagonally forming a roof to catch the rainwater. The gallery faces south and is opposite the roofless part of the house, thus giving a particular appearance to the Mzab towns, completed by the pyramidical silhouette of the minaret. There are also defensive towers, outlook towers and altars for the local saints.[17] The houses of the oases are of the same style as those of the towns, but less serried.

*The Doctrines of the 'Ibadis.*[18] They very naturally reject the name of heretics and claim to belong to the only sect that can be saved.

Their teaching regarding the caliphate has been referred to. Here we shall add that they accept all four of Muhammad's first successors, although making it clear that Abū Bākr and 'Umar alone were "impeccable" khalifahs. 'Uthmān is accepted for his first six years, while his later "innovations" are always singled out in *'ibāḍī* literature as specially blameworthy. 'Ali is accepted till the arbitration.

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[16] Basset, *op. cit.*, (Introduction).

[17] Mercier mentions the altars in his art. MZAB, but nowhere is saint-worship mentioned. Insabato, *op. cit.*, p. 122, says that there is no saint-worship. God's judgment is irrevocable, and intercessions would be blasphemous. The 'Ibadis confess their sins before dying, but no absolution is given by the one who hears it, as God alone knows if the repentence is genuine. The altars mentioned may be commemorative monuments of martyrs.

[18] For this section I have used Margoliouth, art. Ibāḍīs, in E. R. E.; de Motylinski, *art. cit.*; Insabato, *op. cit.*, p. 120-21.

This attitude is consistent with their teaching of deposing unworthy khalifahs.

They believe that the Qur'ān is God's word, created by him and they allow only literal interpretation.

They teach that God will not be seen in the next world.

They absolutely reject the teaching of the Sunnis (especially those of the orders) of justification by faith alone. Faith must be proved by deeds, and salvation is not obtainable by certain devotional, pious practices. Repentance is only acceptable to God for unintentional offenses.

It is the duty of all Muslims to enjoin the good and reprove the evil. An individual who acts contrary to the religious laws, loses the friendship of the faithful and should be treated as an enemy. The excommunication (*tabriya*) is followed by grave religious and civilian consequences. The excommunicated either has to go in exile or go through a very humiliating process of repentance.

This consistency of faith and deeds has produced a puritanical austerity in behavior and morals, at least in the Mzab, where nobody can avoid the supervision of the "talba" (here a secret religious council). Tobacco, games, dancing, luxury, music, frequenting of cafés, celibacy (a source of vices) and anger are formally forbidden. They do not sing; they seldom laugh. Honesty and cleanliness are universal. There is a high sexual morality, and concubinage is forbidden.[19] Contact with a woman's hand, an obscene or a derogatory word suffice to abolish the moral purity and necessitate special ablution before prayer. Their religious zeal is great, and they stick to "the old paths." Marriage with non-Ibāḍīs is disapproved by the entire society. This puritanism, be it sincere or pharisaical, has formed them into a homogeneous and compact group, clearly distinguishable in character, behavior and tendencies among the Arabs and the Berbers.

Wellhausen points out that kharijism played a very important part in the development of Muslim theology, either

[19] If the legitimate wife consents, the Mozabite might take his female Negro slave or servant as a concubine; cf. A.-M. Goichon, "La vie féminine au Mzab," in the *Revue du monde musulman*, Vol. 62, 1925, p. 80.

directly or by stimulating reflection on the problems of the faith.

One teaching of the Kharijis needs special mention. During the caliphates of Abū Bakr and 'Umar, Islam was in "the state of glory." This "state" was experienced again in Tahert, when an *'ibāḍī* imam governed an *'ibāḍī* country. Their looking back to this Tahert-Jerusalem might possibly encourage the hope for a new day, when they once more should experience this "state of glory."[20] After the fall of Tahert (A.D. 908) they entered the "state of resistance." They had known also this "state" before in their history, after the death of their first imām and until the election of Ibn Rustam. "The state of resistance" came to an end 1882, when the French annexed their country. They then entered into the "state of secrecy." Outside their own country the Ibāḍīs had always practiced "secrecy" concerning their own sect, its tenets, its literature etc. This "state" had been known to the early history of the kharijism, when "al-shurat,"[21] operated as partisan-soldiers on the Arab home-front. But there does not seem to be any partisan fighting in the *'ibāḍī* regions now. On the contrary, the French have every reason to praise the Mozabites for their peaceful attitude and behavior. But some say that they are always waiting for the time when they can pass into the "state of resistance" again, so that they may be able to pass into the "state of glory" once more.[22]

A "state of devotion" is also mentioned in the *khārijī* history. That was their missionary enterprise in the early times, carrying their doctrines to the countries where the 'Ibadis now are established.[23]

*What about their Literature?* Macdonald says: "Of the jurisprudence of the Ibāḍites we know comparatively little. A full examination of 'Ibadite *fiqh* would be of the greatest

[20] Insabato, *op. cit.*, p. 101-8, tells of this hope, and how they even helped their inveterate enemies, the Sanusis, against the Italians, only in order to prepare their own day. But F. Béguinot in art. AL-NAFUSA, E. I., says the Libyan 'Ibadis even later helped the Italians to pacify the country, going of course especially against the Sanusis.

[21] Mercier, *art. cit.*, translates this: "acquirers (of future life)." Della Vida, *art. cit.*, translates as "vendors" "those who have sold their soul for the cause of God."

[22] Insabato, *op. cit.*, p. 108.

[23] Mercier, *art. cit.*

interest, as the separation of its line of descent goes far back behind the formation of any of the orthodox systems, and it must have been codified to a greater or less extent by Abd Allah ibn Ibād himself."[24]

It is not easy at all to get hold of their literature on account of their secrecy. But scholars have been able to put forth certain facts about it.

The *'aqīda,* which forms the basis of the religious teaching in the Mzab, as for their co-religionists in Djerba and in Nafusa, was originally framed in the Berber language, which was a literary language long after the Arab invasion.[25] It was also to become, so to speak, the official language of the Ibāḍīs in the brilliant period of the Rustamids. We see here one of the few examples offered in the Muslim world of religious works composed in a language other than Arabic. These are also the historical reasons for the survival of their Berber language until this present day. It is wrongly called mozabite, whereas they themselves call it *tamazight,* a name also given to most Berber dialects in Morocco. If it is not as pure as that of Ouargla or Nafusa, that is easily explained by the assimilation of so many foreign elements during historic times. But it is not very unlike the dialect of the Kabyles, which is called *zuwawa.*

The books of the Ibāḍīs, though, are generally written in Koranic Arabic and more seldom in Berber (in Arabic script).[26] The constituent part of their literature is naturally *'ibāḍī* exegesis, dogmatics and history. They do not accept the writings of non-'Ibadis.[27] Their classics are divided in three groups: a) works by "our comrades in the East," b) works by "our comrades of the Mountain" (Nafusa) and c) works by the Westerners (Mzab etc.). Some of these classics are known, either in the text or in some translation.[28]

*Administration in the Mzab.* Each town had self-govern-

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[24] *op. cit.,* p. 115.

[25] Mercier, *art. cit.*

[26] Some samples of Mzabi Berber are printed and translated by T. Lewicki and Henri Basset in the *Revue des Etudes Islamiques,* 1934 and 1936.

[27] It is interesting to notice that the version of the Qur'ān chosen from among the ten orthodox readings, is that of the Malikis called *Nāfi'* or *Warʿ,* see Goichon, *op. cit.,* p. 37, note 2.

[28] Bibliography by Mercier, *art. cit.*

ment in the limits of the Mzab Confederation. The government was composed of two bodies: 1) the *halka* of the i'azzaben or *ṭalba,* presided over by a shaikh, and which laid down the degrees of corporal punishment, of imprisonment and other police regulations, which were in turn administered by 2) the *jama'a* of the *'awāmm,* presided over by a *ḥākim.* A special police (jama'a of *umkaru*) had charge of the maintenance of order, keeping a strict surveillance over the individuals.

Since the French annexation these things have changed. The French military commander is in charge of the government. The French tried to change as little as possible of their administrative set-up. But they installed, as in the rest of the Southern Territories cadis and caids. The *jama'a* of the *'awāmm* has taken more and more the form of a democratic and representative municipal council.

But what about the *ṭalba?* There seems to be some disagreement or lack of knowledge as to their real present status. The French let them remain as the recipients of the *hubus,* benefactions, which are highly developed in the Mzab. Mercier states that they exercise only a moral influence at present.[29] But what is a "moral influence" in a country where the religious zeal is as great as in the Mzab, and where morals and faith are one? And then, the sect is in the "state of secrecy," which should indicate that this "moral influence" certainly cannot be of minor importance. Others speak about the "tyrannical supervision of the talba," even today,[30] claiming that the real authority rests with the *ṭalba,* acting as a secret council.

An example of its way of acting, giving some inference of its power over the people as well, will be cited. The military commander of the Mzab rebuked a caid for negligence in the service during an epidemic. He got an "answer" in an anonymous letter from the *ṭalba:*

"To Monsieur le Commandant Superieur,

"Know this: the doctor shall not visit a Mozabite dead or sick; there you have acted badly.

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[29] *art. cit.*

[30] de Motylinski, *art. cit.*; and André Chevrillon, *Les puritains du désert,* Paris, 1927, from which the letter also is quoted.

"You shall not take any Mozabites and make them soldiers. You shall not change the laws of our ancestors. You shall not oblige our children to go to your school. You shall not say: I want one hundred, one thousand, twenty or ten.

"You have established an office: let him go, who wants to make a complaint; a hospital: let him go who will; 'a house of pleasure': let him go, who wants to go to the fire of hell. Nothing of all that is obligatory.

"You say, O Frenchmen, that your forefathers are dead, and that you have no contact with them. But we, Muslims, say that even if their flesh and bones are decayed in the bosom of the earth, our forefathers live and guard us. Our ancestors watch like the lion, who guards himself and his region. He eats those who want him to perish! God is seeing and just! Our ancestors tell you: the Government that makes one single Mozabite a soldier, will perish. And such a Mozabite obeys only because he is forced to; or else he is a renegade. The one who sells his religion and his brethren shall not profit by it.

"This letter does not emanate from the learned, nor from the chiefs, nor from the rich, nor from the civil servants. It is the work of the weak the sick and the dead, who are now dust in the earth. You think they are dead: they live near God![31]

"No investigation is to be made on account of this letter. The writer does not fear investigation, nor prison, nor death. He only fears God who created him and who commanded him to write."

It may be noted that the Mozabites have an agreement with the French government, by which, even abroad (that is in the three northern provinces of Algeria), they are under *'ibāḍī* jurisdiction and not submitted to Mālikī or Ḥanafī cadis.[32]

*Social Life in the Mzab.* Their social life has been touched upon. Here I shall mention two points in the above letter: the French school and the military service.

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[31] The Mozabites claim that they took the bones of their dead with them from Tahert first and from Ouargla and Sedrata next.

[32] Liebesny, *op. cit.*, p. 100.

These things raised an unanimous outcry. But as the school was made obligatory, there was not much to do about it. The parents submitted with more or less grace, but without enthusiasm.[33] But the Mozabites stick to their quranic schools as well, and so the children go to two schools on the same day, the quranic school requiring nearly two full hours before the French school starts, and more than two hours after the French school is over. Whatever holidays the French school grants are used entirely by the quranic school, except Thursdays and Fridays. The quranic school recognizes only the Muslim holidays and keeps the pupils over the age fixed for primary education.

Also the girls are given instruction. The Mozabites show here a greater understanding of woman's rights than do other North Africans. There are of course objections to too much instruction for the girls, but in the purest *'ibāḍī* towns the women have more instruction than in others.

The protests against the military service stopped when it was learned that they could send a substitute for the one drafted. They had the substitutes: the Arabs, whom they despise, and who form a kind of proletariate around their towns. They do need them, though. The Arab women are used as maids in the Mozabite homes. The only beggars in the Mzab region are Arabs, and now they could serve as substitutes for the Mozabites in the French army, receiving good money for it, naturally.

Beni Isguen is the holiest of the towns. None but 'Ibadis can spend the night there. The streets are always well swept. No animals are permitted there.

A married woman cannot go out freely. Her life is spent in the small and inconspicuous home, where sanitary problems were not raised when they were built; there is, for instance, little ventilation.[34] The children's room is apart from that of their parents, contrary to the general practice of North Africa. If the husband is in the North (where it is not, strange to say, reprehensible for him to live with other

[33] Goichon, *op. cit.*, p. 37 and p. 41ff.
[34] *ibid.*, p. 29f, 58.

women,[35] although this is absolutely forbidden in the Mzab), the other members of her family keep strict surveillance over her and her honor.[36]

There is not much of beauty in a Mozabite home. Why should there be, when not even God's house is ornamented? Not a piece of sculpture, not even a decorative tile is permitted for their mosques.[37] Life is simple, food is plain, no luxury is permitted; even the rich man lives as if he were poor.

The holidays, except for the Muslim feasts, are few. Of course, there are the family feasts also. A special cause for feasting is the return of the men from the North. There is an even greater joy, if a thunderstorm passes over their desert homeland, which is a rare thing, indeed, as it sometimes happens that there might be an interval of five or six years between such events.[38] Then the children can roll themselves in the dirt and mud. The women are permitted to come out; the men are delighted when they find that water bars their way; in the evening they have an extra dinner. Famine has been pushed away again for some time.

Should these 'Ibadis be difficult to win for the Gospel? Both Roman Catholics (the White Fathers) and Protestants (Algiers Mission Band) have stations in Ghardaia. But they do not seem to make any headway. The 'Ibadis do not come to their stations. The Arabs are the only people who seem to make use of their services, so far.

But we must recognize that a very strong religious sentiment fills the Mozabite's heart, although he is hostile to all *ṣūfī* practices and does not permit brotherhoods. He tries to live "well" in this world, hoping to obtain the best in the next.

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[35] *ibid.*, p. 134.
[36] *ibid.*, p. 104.
[37] *ibid.*, p. 63.
[38] *ibid.*, p. 108.

## CONTACT WITH MOSLEMS IN NORTHWEST CHINA

Moslems offer us all the same old hurdles, but no two of us leap them in the same way. Situations some have met with ease, others may find to be their downfall. Here are some experiences in Northwest China. We find the Moslem is like the grasshopper. Biologists tell us that the more grasshoppers gather in one place, the more each one feels his own importance. Legs and wings develop. The body also enlarges, and usually turns a brighter color. Each jumps higher, farther, and eats more; whereas one in isolation is quite a tame fellow. The Chinese have a saying like that about the Moslems *(Hui Hui),* the idea being that if you get one of them alone, he will not bother about ceremonial washings, prayers, nor scruple to eat pork.

When we went to Shunhwa it was with our minds made up to do no medical work, nor open a dispensary. I had never pulled a tooth in my life, nor had my wife. Dr. Wang Pao Yi of Hochow moved to Shunhwa about the same time, and we tried to get people to go to him, but in spite of all, we found ourselves giving some time to medical work. In the early days of getting settled we had, occasionally, difficult experiences with the people, which made us feel as though the whole place was hostile to us. It is remarkable how many patients one can treat with a small stock of medicine including no more than cascara, aspirin, salts, antiseptic, a cure-all salve for the skin, and some eye medicine. The implicit faith the Moslem has in our simple remedies is pathetic when we think of his rejection of the faith we preach, which is worthy of all acceptance.

On a number of occasions when we have felt our helplessness in the presence of some distressing disease that has been brought to us with a pitiful appeal for us to do something, I have first explained that any medicine we have may do no good, but that Christ in His mercy is able, and they should trust Him.

An interesting side light is thrown upon the Moslem conception of God's goodness by what I saw over a doorpost in a village above Kai Tzu Kung. I had heard of a leper boy, and one day went up to his village to urge his going to Lanchow for treatment. Letters from the doctors in Lanchow always stress their pleasure at receiving the more hopeful cases, and I understood that this lad was young, and had had the disease only four years. His family appeared to be quite well-to-do and I was cordially received by the father. A tiny court had been prepared on the hillside about a hundred yards from the family residence. There was about this leper's lonely dwelling every sign of neatness and care. Flowers bloomed in the yard. The little house was orderly and clean. On the k'ang was a small table with writing materials. Yes, he had been to school before contracting leprosy, and knew some Chinese characters as well as Arabic. The walls also were decorated with samples of his writing, but what took my attention was this one bitter sentence on the door post: "T'ien Pu King I". Although the father had shown unmistakable pride in displaying his son's accomplishments before the lad himself appeared, I later had reason to guess the why of those four bitter words, "God is not just". It occurred to me to ask the father how many sons he had. Already I had seen two alert young men with snappy eyes and black bristling beards—fine specimens of Salar manhood—and I had heard them speak of an older one who lived in another village. The old man's face grew hard as he answered shortly, "Three only!"

Some weeks later on inquiring of a fellow villager, I learned that the boy and his mother demanded that he receive from his father two hundred dollars in silver before leaving home for the hospital. This was incomprehensible to me. What did he need all that money for? But when I related this story to Mr. Holton, he said, "No doubt, if he leaves home, he and his mother fear he will lose his part in the inheritance".

What a day of rejoicing it would be if we could see real sorrow for sin among our Salar friends and neighbors. Sin

abounds in Shunhwa, but the realization of the sinfulness of sin does not abound, and I think that this latter is what Paul meant when he said, "Where sin abounds grace does much more abound".

In all our contacts we usually seek to make them means to an end, but with social contacts this is not always possible, nor is it always desirable. Yet some of the most golden opportunities to witness appear in times when we are not consciously seeking one. A case occurred in Hochow the fall of 1937. Mr. Ch'eng, the flower fancier, invited us out to see his chrysanthemums. We were indeed delighted with the flowers. But a rather amusing situation developed when one of the party made an earnest attempt to get in a testimony. He asked the old Moslem if he did not think there would be flowers in Heaven. "Why certainly, by all means, flowers in Heaven. Is not Heaven just another country?" I understand that this old Moslem's love for flowers has led him into full range of the Gospel testimony a great many times since then, and he has given an attentive ear.

A flower garden is, in a Moslem locality, what a pot of honey is to a swarm of flies. This spring we passed out dozens, maybe hundreds, of packets of seeds collected from last year's flowers, and when our own plants came up too thick, we gave the extras away. Many pleasant and friendly contacts were made in this way. And really, when a Moslem tries to be agreeable, he is the most amiable of men.

Some friend took pictures in our neighboring mosque, and later mailed copies back to me. One Sunday after dinner, I dropped around to the mosque with these pictures. There was a fine, intelligent-looking *Ahung* reading the Koran. On previous visits to the mosque, he was always away. Even then, he had just returned from his home in Maniku. He greeted me politely, and as we exchanged a few remarks by way of getting acquainted, a crowd of mullahs and students gathered. One of the older mullahs asked about the extent of our missionary work, and when I came to the Tibetan work he wanted to know how many Tibetans had accepted Christ. In reply I said, "Very few". Then I told

about those who years ago had believed and had been murdered for their faith, causing others to fear to believe. "The Tibetans are like you Moslems, too *li hai* (fierce)." Then turning to the Ahung, I asked, "Why is it, Ahung, that Moslems kill those of their number who believe in Christ?" He was confused for a moment by the unexpectedness of the question, but ventured that they regarded it as a bad thing to believe on Jesus, which he realized was not a good answer, so he qualified it with a number of complimentary remarks concerning Jesus as a prophet. Then followed a discussion of the claims Christ has upon the faith and loyalty of each of us.

When in Peiping we had a number of interesting contacts with Moslems along social lines. For instance, we were invited to and attended a funeral on Ox Street, then later the dedication of a house in the home of a Moslem friend on the same street. Through Lyman Hoover of the Y. M. C. A. we had the opportunity of making the acquaintance of Ma Sung T'ing, who, Hoover said, was the most influential Ahung in Peiping. He helped me get a teacher in Arabic for a month of study in that language.

While we are constantly having trade and business contacts, and they do have an important bearing upon our work, I do not feel it would be of any particular interest to go into detail. At first we found it a great annoyance to have people ready to cheat or deceive without the slightest compunction or conscience. It is bad enough anywhere in the Orient, but most Salars have utterly no sense of honor. It would not be so bad to lose to them, if it were not for the accompanying contempt with which they regard anyone whom they can deceive. It was this contempt that at first stung me, until on occasion I have plainly told them what thieves they are. They were always very much shocked at my ill opinion, but were never converted from their evil ways, as far as I know, by my giving vent to my feelings. If these trade contacts have taught me closer dependence upon God, let them swindle me on the potatoes I buy, the workmen I hire, and chuckle over their gains. And yet that is not enough; it has been even more upon my heart of late to pray for them.

An intimate acquaintance with the system of Islam is needed. The impression made by Henry Martyn is attributed largely to the clearness and strength of his arguments. "He came here", they told of him, "in the midst of us, sat down encircled by our wise men, and made such remarks upon our Koran as cannot be answered. Our king called upon the wise men to answer them, but they cannot." It is a beautiful and touching picture. We should strive after the same grasp and power.

Very often mullahs from the Kai Tzu Kung Mosque call on us, and it has been a pleasure to converse with them of the Christ and His mission of salvation. On the whole, they are respectful and take their turn in the discussion like gentlemen, but once in a while one comes in whose swaggering attitude is difficult and whose insolence makes us desire only one thing, and that is to get rid of him as conveniently as possible.

One such, after a visit or two, in the first of which he had things very much his own way, proposed that I let him have a Gospel which he would read, and on a convenient Sunday he would appear at service time, prepared to hold a debate with me before the assembled worshippers; then should he succeed in disproving the Gospel, I should have to concede my error. I got him out a Gospel and said I was only too glad to present him this portion of God's Word on condition he study it earnestly. "But", I continued, "you are not the first one who ever tried to disprove the Bible. Tens of thousands have uttered the same foolish words you have, but when they began to study in order to disprove, they found the Word too powerful for them, and either had to leave it alone or obey it. Take care, sir; if you study this book diligently, you will not be able to remain a Moslem." It was truly remarkable to observe the change that came over him and his companions. They looked anxious and he dropped his swagger. Their departure was with the greatest decorum, and I have not yet been called upon to fulfil the terms of that challenge to debate.

The Moslem is put into a difficult place when he tries

to repudiate the Scriptures. He believes Mohammedanism is the same as the religion of Abraham, Jesus and the rest of the prophets. Moreover, the Koran itself bears the highest testimony to the authority and genuineness of the Bible. In order to escape a full acceptance of the Christian position, he tries to prove either that he does not need to read the Bible because it is superseded by the Koran, or that the Christian Scriptures have been corrupted or otherwise rendered unworthy of credence. And it is here that the heart of all Moslem controversy lies.

We cannot tell how long an impression may last. There is an old Moslem in Shunhwa who now sits about in a chair, dreaming of the past. If you were to meet him as a stranger, he would ask you if you know Mr. Christie, and would tell about Mr. Christie putting up several times in his inn years ago. Also, he remembers contacts with other missionaries. While Mr. Harris was with us, the son of that old man invited us for a meal. The aged father, after studying Mr. Harris some time, said abruptly, "I remember your passing through this place some years ago with several loads of stuff on your way to Hochow. You stayed in this inn. You sat on the k'ang there and said, 'You Moslems go to the Mosque, do your Nai Ma Tzu, and then come out and lie, cheat and swear just as before. What good is a religion that does not change a man?' " Mr. Harris was amazed. He remembered passing through in the manner described, but in what inn he stayed and what he said had long ago been forgotten.

We have no new Gospel for the Moslem. We preach to him Christ Jesus, God's only begotten Son, crucified, risen, ascended, reigning, returning. We dilute nothing. We keep back nothing. Our chief literature is the Word of God. We try, and fail badly, as we ourselves will and must readily confess, to practise fully what we preach, but our aim is to let the Moslem see Jesus Christ.

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## BUDA IN THE DAYS OF ISLAM

The history of Islam is not merely a theoretical study. Its knowledge is indispensable for the understanding of not only the current problems of the Middle East but also for the complicated ethnographical, cultural and political conditions of the Near East and Central Europe.

For four centuries the onslaughts of the Osmans, in 1517 founders of the third caliphate of Islam, against Christian Europe went on with unabated vigor. It was Hungary that, by reason of her geographical position, had to bear the brunt of these onslaughts. In those stormiest centuries of their history the Osmans wielded "the sword of Islam" *(Sayf al-islām),* whereas the Hungarians, racially akin to the Turks, were "the shield of Christianity" *(clipeus Cristianitatis),* the defenders of Christian Europe. For one century and a half this defence was successful. Christianity can never be forgetful of the fact that it is in commemoration of John Hunyadi's victory at Belgrade in 1456 that all over Europe the churchbells are rung at noon every day. In the battle of Mohács in 1526, however, the small Hungarian army was finally defeated. Hungary lost her independence for a century and a half, and her central part came under Osman rule.[1]

It was shortly after the battle of Mohács that the capital of Hungary, Buda,[2] for the first time fell into the hands of the Osmans without a blow being struck in its defence. The town was burned by the Sultan Sulayman II, and although in 1529 it changed hands once more, all the four attempts after 1541 to recapture it in 1542, 1598, 1602-3 and 1684 were unsuccessful. It was only in 1686 that the European coalition armies under Charles, Duke of Lorraine, finally wrested the citadel, after a siege of seventy-seven days, from

[1] Consequently, the territory of Hungary split into three parts, and the Eastern part, Transylvania, was constituted as an independent principality under Osman suserainty and remained so from 1542 to 1690, a period coinciding with the Osman domination in central Hungary.

[2] Buda, on the right bank of the Danube, and Pest, on the left bank, were not united into one city under the name of Budapest until 1872.

its aged defender, the seventy-year-old 'Abdarrahmān 'Abdī Arnautī Pasha, who fell in the final assault and was commemorated by a Moslem gravestone on the battlement by the Vienna Gate.

In spite of the precisely 145 years (it was captured by the Osmans on September 2, 1541 and recaptured by the Christians on September 2, 1686) that Buda spent as an Osman city, very little remains except a tomb and three baths to remind one of the former Moslem character of the city. This is due to the fact that, as in other territories occupied by them, the Osmans were guided by purely military considerations; the line of the Danube, on which Buda was an important fortress, was a military border continually exposed to enemy attacks, and one never knew when the time might come for advance or retreat. For this reason the Osmans, as far as possible, made use of the existing buildings, ordinary houses being used as offices, barracks or prisons, and churches being converted into mosques. This, of course, condemned many valuable works of art to destruction, since Islam does not tolerate altars or statues, nor indeed the reproduction of any living thing. The "idols" were therefore thrown out, the walls of the churches were whitewashed over and *suras* of the Qur'ān painted over them in ornamented script. New mosques were built only in case of necessity, and then in the simplest styles.

The Osmans were by no means generous as regards ordinary building. The erection of any military, municipal or private buildings was dependent on the permit of the architect-general *(mimar-bashi),* an official immediately subordinate to the vizier, who prescribed exactly the street, exterior and height of any new house or of repairs or reconstructions. Baths and religious houses were, however, built, and also of course fortifications.

We have a fair number of authorities for the appearance of Buda under Osman rule, the most important being Evlia Celebi (born about 1610, died about 1680), the Osman traveler, who visited the country about 1680,[3] and Edward

[3] The entire 6th volume and parts of the volumes 5 and 7 of his *Siyahatnama* contain very valuable information.

Browne, the English physician, who traveled over Europe on a mission from the Royal Medical Society from 1668 to 1673 and published an account of his travels in the latter year.[4] There is also Theophilus Urbinus, who described Buda among other Osman towns;[5] and besides there is a considerable selection of old prints and drawings.

*Budin,* as the Osmans called it, was the capital of the *vilayat* of *Majaristan* "the country of the Magyars," so that the Pasha of Buda was also the military commander and civil governor of the whole of Hungary under Osman rule. The city itself, as contemporary maps show, was divided into five parts: the Inner Fortress, that is, the area now covered by the Royal Palace; then the Middle Fortress *(Orta Hisar),* the area of the present Castle Hill north of the Royal Palace; there were also Tanner-town *(Debag-hane),* the district now called Taban, the Big Fortress *(Büyük Hisar),* now Watertown, and the Superior Suburb, the area surrounding the Imperial Bath today. On some old prints there is also a sixth district, the Long Suburb, on the site of the present-day Parade Ground of Buda, but this was no more than a row of houses, later demolished by gunfire. The Imperial Bath marks the real end of Osman Buda, while Old Buda *(Obuda),* formerly the Roman Acquincum and now a district of Budapest, was only a military outpost, and Pest, on the east bank of the Danube, a wretched suburb, whose independence was revoked by the Osmans. One of the most distressing sights must have been the St. Margaret's Island, nowadays known to every visitor as the city's pleasure-park. Deserted by its former inhabitants, the monks and the nuns, it became quite desolate and was used by the Osmans for grazing their horses, while the nun's convent was turned into a hospital. Other buildings on the island, which was connected on each side with the mainland by a bridge of boats, were demolished and their stones used for fortifications.

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[4] In his work *A Brief Account of Some Travels in Hungaria,* etc., London, 1673.

[5] In his *Türkisches Städt-Buchlein,* etc. Nuremburg, 1664. pp. 134-53.

About 1680 Buda was a city of some 26,000 inhabitants, the majority being Osmans: soldiers, officials and priests. Most of the officials lived on the Castle Hill, while the tradespeople lived in Taban which, because of the numerous Rascians or Serbs who had come with the Turks, was also called the Rascians' Town. There were other Balkan elements, Bosniaks and Albanians, and their primitive abodes were only demolished between the two World Wars to make way for a green park. Commerce and banking were in the hands of the Jews, who were on good terms with the Osmans, and lived first in Watertown and later also on the Castle Hill. The Hungarians were engaged in agriculture, and Luigi Ferdinando Marsigli (1658-1730),[6] an Italian diplomat and general of the day, recorded that the slopes of the hills from Old Buda to St. Gerard's Hill were covered with vines, the grapes being much in demand with the Osmans. The janissaries and the servants of the Pasha of Buda were paid in cash, which assisted the markets, and although the Qur'an forbids believers to drink wine, the little inns of Taban and Watertown, prototypes of the delightful little restaurants of Buda today, were often enough filled with janissaries as well as Hungarians and Jews.

Osman Buda had a very different appearance in those days. The palace of King Matthias Covinus, one of the greatest kings of Hungary (reigned from 1458 to 1490), famous in many lands, was called Kizil Elma (Red Apple) because of the gilded globes on its spires and roofs. Even in the first decades of Osman rule travelers could see the gilt ceilings, the valuable carpets and the pictures, and on the doors the Hungarian coat-of-arms carved in stone. At that time the Pashas of Buda resided in the palace, but later it was so damaged in the repeated sieges that the Pasha moved out, and left the palace in charge of an inspector to be used as a

[6] This many-sided man (he wrote works on geography, natural history and strategy, and was a pioneer in oceanography), took part in the campaigns which liberated Hungary from the Osmans. Of these campaigns and of the Osman army he gave an excellent description in his *Stato Militare dell' Imperio Ottomanno, Incremento e Decremento del Medesimo*, the pertinent chapters of which were translated into English, from the MS. of the Royal Library at Windsor Castle, England, by "Gerit," *The Warning of Ibrahim Pasha of Buda* (JRCAS, vol. XXI, pp. 621-70), London, 1934.

magazine. It was entirely neglected, and its windows walled up except for small slits, while the remains of the world-famous Corvina library, the priceless collection of finely bound and gorgeously illuminated volumes which King Matthias had gathered together, were piled up and left to the rats—an irreparable loss to the world.[7] The Pashas took up new quarters half a mile away, not far from the present Trinity Place, where the janissaries were quartered in forty-two houses.

With the many slender minarets of its mosques, Buda had quite an oriental appearance in those days. About the middle of its Osman period it had twenty-four *jami's,* or cathedral mosques in which the Sultan was prayed for on Fridays, and forty-six *masjids,* or chapels for ordinary devotions. All the existing Christian churches were turned into mosques except one, which was used jointly by the Protestants, then in the majority,[8] and the Catholics, mainly Italian merchants. The Coronation Church was turned into a mosque with such celerity that on the first Friday after the capture of Buda the Sultan Sulayman II was able to hold a thanksgiving service in it. Not far away, near the present Catholic Garrison Church, was the *Sā'at Jami',* the Clock Mosque, so called from the clock on its tower, and there were several other mosques, the sites and names of which can be clearly identified, both on the Castle Hill and at the foot of it, the finest of them being the Sokolly Mustafa Pasha Mosque, which was in a courtyard surrounded by a stone wall. As late as 1760 this mosque still existed, and was known as the Saltpetre Mosque, since it then served as a magazine of the gunpowder-maker Enzinger. But all these mosques disappeared after the recapture of Buda, the

[7] It is estimated that about 120 such "Corvinas" perished during the Osman domination. Only 170 volumes have remained up to the present day and are kept in the libraries of 12 different countries of 2 continents.

[8] Protestantism could spread unhindered under the Osmans. The legates of the court of Vienna reported to have seen from Esztergom to Belgrade flourishing Hungarian villages with Protestant churches. It is not uninteresting to remark in this connection that whereas in the Hungarian principality of Transylvania the Protestants were granted freedom of religion in the third quarter of the 16th century (Lutherans 1557, Calvinists 1564, Unitarians 1571), in the northern and western portions of Hungary under Habsburg rule it was not won by the Protestants until 1608.

churches being returned to their former owners and the others either demolished or used for other purposes.

In addition to these mosques, the Osmans set up twelve *madrasas,* or Muslim high schools, sixteen *maktabs,* or elementary schools, seventy-five public wells and a number of *'imārats* where bread and soup were distributed to the poor. The streets were well paved, and the city presented a by no means uncivilized appearance.

Nowadays there is only one monument in Buda which bears witness to the fact that for a century and a half the words of the Qur'ān were recited, and this is the tomb of Gül Baba on the Rose Hill, north of the Castle Hill; in the rest of the country, four minarets (at Eger, Erd, Pécs and Borosjenó) still stand. Of Gül Baba there is a crop of legends, both in Hungary and Turkey, and much has been written about him, including an operetta and a film. The historical facts, unfortunately, detract somewhat from the interesting tales which are current; according to Evlia Celebi, Gül Baba was born about 1460 in the *vilayat* of Sivas, Asia Minor, and belonged to the militant order of Bektaşi, so that as such he took part in several wars of the Sultans Muḥammad II, Bāyazīd II, Salīm I, and Sulaymān II, and fell on August 21, 1541, in the battle fought under the walls of Buda. On his death he was made the patron saint of the city by the Sultan, and between 1543 and 1548 a tomb, or *türbe,* was erected over his remains by Yaḥyapashazāde Muḥammad, the first Pasha of Buda. The tomb stands on the top of the Rose Hill, which was so named for its beautiful rose-gardens.

It is, however, the legend which has confused the name of *Gül Tepesi* (the Turkish name for the Rose Hill) with that of *Gül Baba* ("the father of the roses"), and relates how Gül Baba grew his wonderful roses on the hill, and how their beauty was famous all over the world. Unfortunately there seems to be no historical basis for this charming story, since though Gül Baba was revered by the Moslems for his devout life he actually died twelve days *before* the capture of Buda. His name, too, does not necessarily mean

"the father of the roses", for the Arabic characters *kul baba* can also be read as *Kel Baba,* or "bald father", a figure well known in Turkish tradition; it may be, of course, that the name was intentionally changed after his burial on the Rose Hill. There is also a possibility that Gül Baba was not a personal name but the appellation of a dignitary, denoting the guardian or head of a monastery. However this may be, Gül Baba is inseparably connected with the Moslem past of Buda, and in addition to his tomb there was also a house of the Bektasi called after him in the neighborhood. This was founded by Gazi Mihail-zade, but as with so much of Moslem Buda, it has now ceased to exist.

The tomb of Gül Baba is a small building with a cupola covered with shingles and topped still with the crescent of Islam. In the center is a wooden coffin, under which, and not inside, lay the remains of the pious dervish. According to contemporary records, the coffin was covered with a green cloth and the crown of the Bektasi stood at its head. After the recapture of Buda the *türbe* was handed over to the Order of the Jesuits, who made it a chapel of St. Joseph, but on the dissolution of the order it came into private hands. By then the coffin, with the rest of the effects, had disappeared, and it was not until 1915, when Turkey and Hungary were allies in World War I, that the *türbe* was restored according to the description which Evlia Celebi had given of it. Today it can be reached through a large tenement-house of curious design in Mecset (Mosque) Street, which is planned to be demolished, and then a park will be laid out around the *türbe.*

The tomb of Gül Baba was visited even under Osman rule by pilgrims from the distant lands of Islam, and ever since then the Moslems living in or passing through Hungary come to it. When Bosnia and Herzegovina were occupied by Austria-Hungary in 1878 numerous Moslems from these countries settled in Hungary and flocked to the tomb of Gül Baba for the feasts of Bayram. It is now seldom visited, but twice a year there is still a ceremony for resident Moslems at the tomb. Though its immediate neighborhood

was a scene of horrible devastation in the siege of 1945, the tomb has been spared.

Besides this, virtually nothing has remained of the Moslem days but three magnificent baths. Purity, of course, is enjoined by all the Oriental religions, but it is Islam which lays the greatest stress on it, and the Qur'ān commands in *sura* 5, verse 9 that believers "when ye address yourselves to prayer, wash your faces, and your hands up to the elbow, and wipe your hands, and your feet to the ankles." The numerous baths erected by the Moslems were public institutions controlled by authority; the term "Turkish Bath" is sufficient proof of the origin. In Buda, as they had done elsewhere, the Osmans converted the public baths which they found and, making use of the many thermal springs, built some eight or nine magnificent baths, thus making Buda the second most important spa in the Osman Empire. Here as elsewhere the baths were not merely for religious purposes, but also for convalescence and recreation, so that they were luxuriously appointed.

The Turkish baths built over thermal springs were called *ilijes,* in contradistinction to the *hammams* or vapor baths of the primitive type. The plan was quite simple; in the center is a large basin covered with an ogive cupola, and sometimes surrounded with smaller basins. On one side was the entrance, on the others dressing-rooms and other apartments. The central basin is lit by slits in the sides of the cupola covered with glass, and the heating is by means of a furnace under the floor, which rests on small brick pillars.

The baths which were built in Buda owe their existence to Sokolli Muṣṭafā Pasha, who derived his name from his birthplace, Szokol, in Tolna county, Hungary. He was Pasha of Buda for twelve years, from 1566 to 1578. The first bath which he built in Buda survives to this day as the Rudas Bath; it was then known as the *Yeṣil direkli ilice,* the "green-columned bath," and, in addition to being the finest bath in Buda, it was, according to contemporary Turkish writers, without parallel in the world, even as the Stone of Wisdom. The crescent-shaped cupola of the octagonal basin

stands on eight columns, and the mosque-like interior shows the magnificence of Moslem architecture in complete originality. A gallery runs along the wall, in the corners of which there are four stalactite niches with four smaller basins. The Rudas Bath, the Hungarian name of which commemorates the flag-staff from which the signal was given to open the bridge of boats, is the finest monument of Moslem times in Buda. It was enlarged in 1831, and later rebuilt, while after World War I a modern hotel was annexed to it and a small park for the drinking-cure was laid out.[9]

Sokolli Muṣṭafā Pasha was also the builder of the *Tahtali ilice,* the "planked bath," below the Castle Hill in the present Fö-utca. This was rebuilt and renamed as Király Bath in 1826, and is the simplest of all the Turkish baths in Buda, consisting of a large basin under an octagonal cupola and four smaller niches around it. A copy of a memorial tablet states that it was also Sokolli Muṣṭafā Pasha who in 1670 reconstructed the Imperial Bath at the foot of the Rose Hill and opposite St. Margaret's Island. Its thermal springs had been used even by the Romans, and according to some authorities the vapor bath was built by the first Pasha of Buda, and only restored by Muṣṭafā Pasha. Of this bath, Turkish sources relate that "its silvered cupola was even brighter than the columns of Heaven."[10]

These baths were sumptuously equipped, and were used by the wealthier people, but there were also free baths for the poor. Most of these have disappeared, but the St. Gerard Bath, which with its luxurious hotel and spacious grounds is perhaps the finest in Europe,[11] occupies the site of what in Moslem days was the *Açik ilice,* the "open bath," a bath for the poor Turks.

It is small wonder that Buda is so poor in Moslem remains when one considers that great fires broke out five times in the city and that there was also an earthquake in

[9] In the siege of Budapest in 1945 the surrounding modern buildings were destroyed; the Turkish bath, however, has remained intact and is open to visitors.

[10] Both the Király Bath and the Imperial Bath have remained intact after the siege of 1945.

[11] It was badly damaged in the siege of 1945, but shortly it will be completely restored.

1578; all this was in addition to the four sieges culminating in the final struggle for its possession in 1686. Posterity may, however, be grateful to the Moslems for their lion's share in the development of Budapest as a "city of baths," to which it owes so much of its present position as a center of tourist traffic. Except Southern Spain, Hungary is the only country of Western Christendom where Turkish baths built by Moslems are still in use.

Budapest has also been called a "city of cafés," and it is perhaps superfluous to mention that the Turks introduced coffee-making and coffee-drinking to Europe. The first European monograph on coffee seems to be that of Luigi Ferdinando Marsigli under the title *Bevanda asiatica* ("Asiatic Drink"). It was written at Sopron, in Western Hungary, in 1685, that is, during the final operations before the capture of Buda. Like other industries, coffee-making was practised by the *ra'yas,* the Christian subjects of the Moslems, chiefly Serbs and Bosniaks, for coffee-making was regarded as incompatible with orthodox Islam. It remained in the hands of the Serbs and the Bosniaks after the recapture of Buda; nay, it was they who introduced coffee-drinking to Vienna. In the former imperial city of Vienna "Turkish" coffee-making and coffee-drinking took an independent development, and led to the establishment of the typical Viennese café, the idea of which was in turn re-exported back to Hungary in the eighteenth century.

Thus, if the Osmans left comparatively little of tangible monuments in Buda, two essential features of modern Budapest life are a direct inheritance from their long occupation of the city. Budapest is a city of baths and a city of cafés, and if the Hungarian capital, much as it suffered in the siege of 1945, is again to be visited by people from all over the world, it will be in no small measure due to these two attractive features that date from Osman times in Buda.

JOSEPH SOMOGYI

*Budapest, Hungary*

### The Sikhs: An Addendum

I am asking the indulgence of the editor of this Quarterly and of its readers to modify the impression left by my review (in the October 1946 issue, pp. 359-61) of Professor Archer's "The Sikhs." It has been pointed out that the review "missed the boat" in that it discussed marginal rather than essential issues raised by this comparative study.

With this comment, after a re-reading of my review, I am in complete agreement. The writing of the review from notes alone was not the thing to do. Hence this addendum in fairness to Dr. Archer, and to throw into perspective my own evaluation of the real meat of his book.

Dr. Archer has set himself a most ambitious task in "The Sikhs." He has constructed here a historical framework through which he seeks to find out something about the phenomena of religion. The Sikhs make an excellent object for such a study, created as they were by their environment, developing under the stress of environmental influences, and faced with problems in the present which must of necessity involve a coming to terms with religious realities outside their commonwealth.

As a result of the study of the Sikhs in history and in their present status, he has drawn certain conclusions. These conclusions follow the argument of the book, and present certain questions as to the validity of these conclusions for missionary religions other than the Sikhs, wherever found. Dr. Archer formulates some very thoughtful statements which should prove helpful to the Christian missionary regarding the limits of possibility of the process of Christianization, and productive of much discussion. Most thoughtful missionaries have grappled with these problems consciously or unconsciously; here is a statement of parallel phenomena.

The conclusions are grouped under five headings. If I may subordinate the generalizations, which I feel need further verification by like studies for categorical statement, they are, in brief:

1. That the problem of the Sikhs cannot be solved in a vacuum, alone, and apart from the interests shared with other contemporary, contiguous faiths. Neither can those of other faiths.

2. Sikhism did not arise of and by itself, nor has it lived of and by itself. Neither have other historic faiths.

3. Time has altered the quality of the Sikh creed and its objectives—originality and unity have been conditioned, and extension has been sectarian. This is true of other faiths also.

4. Neither Sikhism, nor any sect of Sikhism, has absorbed another faith or sect. Individual "conversions" have come as "transfers." Dr. Archer says, "One faith cannot uproot and destroy what is indigenous, and if it has become indigenous it has lost its own 'ecumenicity.' There is another sounder content to conversion, a process other than substitution or annihilation, one of general alteration and mutual adjustment." This statement has already, in

content, been the focus of much discussion and controversy. The question arises, does the case of the Sikhs prove this point of view universally? An honest facing of the case in point should be most instructive to Christian missionaries.

5. Even more arresting is Dr. Archer's evaluation of the reality of conversion (p. 335), which I quote in its generality, derived from his study of the Sikhs. Is this also true of individual Christian conversion?

"The history of particular conversion, including a study of the individual converts, shows amply and convincingly that the convert in becoming such has not changed radically and fundamentally, whatever sudden shock was registered, and that the *primary,* enduring effect upon him has not been his committal to an alien doctrine, or even his adoption and practice of a foreign ritual. Such results as these are incidental in the long run to a yet more immediate, compelling and even personal inducement or incentive, such as, for example, some social benefit within his old, traditional environment. Particular conversion is, after all, something essentially natural and human, and the truth and validity of this finally appears in any developing community of converts—communal character conforms so largely to natural locality."

Malcolm Pitt

*Hartford, Conn.*

**Paganism to Christianity in the Roman Empire.** By Walter Woodburn Hyde. Philadelphia, University of Pennsylvania Press, 1946. pp. viii, 296. $4.

This is a very informative book—so far as Paganism is concerned, and the 24 pages of index are proof of this. "It is the story of the transformation of Christianity into a secularized institution." The author's aim has been to treat his subject "in the spirit of historical scholarship." Thus Christian beginnings are investigated as fearlessly as those of Mithraism. Many would feel the book a more reliable guide to the Paganism of the early centuries rather than to Christian developments. In matters of detail and judgment there could only be keen difference of opinion. The chapters dealing with Jesus and Christianity will be found the least satisfactory. Out of thirty to forty very controversial statements we content ourselves with a small selection. Surely there is a Semitic rather than a Mithraic background to the N.T. use of fratres carissimi (p. 111). Did not Solomon build the temple on Mount Moriah (p. 83)? What would be the Samaritan reaction to their being called a "Babylonian religious sect" (p. 86)? Contrary to statement Jesus did mention "circumcision" according to Jn. 7.22, 23 (p. 156), Errors, however, are not confined to the chapters on the "Teaching of Jesus" and the "Progress of Christianity." There is need for up-to-dateness as well over the Palestine Problem. By what authority is it stated that the "British White Paper limited immigration into Palestine in defiance of the Balfour Declaration" (p. 229)? While we are inclined to question the statement (p. 230) that "Judaism and Islam have kept the godhead undivided in a way that Christianity has not" (what way?); and to wonder what connection there is between the

Greek Patriarchate in Jerusalem and the "continuous strife between Jew and Arab" (p. 233), we are glad to know that the first Christian to assume the Imperial Purple may have come of Arab stock (p. 177). We agree about Donatism (p. 202) and Judaism as an "ethnic faith"; while even in strong disagreement we welcome the author's references to "our religion." (There are misprints on pp. 54, 97, 117, 125, 139).

ERIC F. F. BISHOP

*Hartford, Conn.*

Le Monde Non Chretien. Nouvelle Serie. Janvier 1947. Paris VI, 139 Boulevard Montparnasse. 400 fr., annually, pp. 128.

We welcome this new Missionary Quarterly, with its striking title, under the editor-ship of a number of French and Swiss Protestant leaders. The editors-in-chief are Albert Amiet and Maurice Leenhardt.

In introducing the Quarterly the editors express the hope that it will be the organ of all French speaking Protestants in Switzerland, Belgium, Portugal and Italy, as well as France.

They realize that there is a non-Christian world still, distinguished from Christendom, and wherever missionaries carry the Gospel to those who have not yet received or accepted it, there is a missionary problem.

The present number contains articles on the Church Universal, Missions in Madagascar in 1896, Mass-conversions, some notes on Vernacular languages and the Customs of Initiation among the Dogons.

Our readers will turn to three important articles dealing with Islam; the first on the relations between Christian and Moslem in the Lebanon which offers interesting statistics. The second article is entitled, *Les forces spirituelles de la religion islamique* by E. Kellerhals and the third, by J. Bichon, is a long (20 pp.) and critical review of the recent book by Kellerhals on Islam. The author speaks of this work as, *Un jugement théologique sur l'Islam* and he indicates that there can be no proper appraisement of Islam, or one that is in any sense fundamental, except it deals with Islamic theology. In this respect we are reminded of Dr. Macdonald and his many invaluable contributions to *The Moslem World.*

The book reviews are not extensive but include one on the missionary ideas of the Protestant Reformers, which is worth careful study; it is a Doctor's thesis for the University of Geneva by Jean René Brutsch.

Z.

*New York City.*

The Great Religions of the Modern World. Edited by Edward J. Jurji. Princeton, New Jersey, Princeton University Press, 1946, pp. vii, 387, $3.75.

The stated purpose of this volume is "to indicate the genius, development, and spiritual core of the major contemporary religions" (p. v). Viewed as a whole, the book fulfills that triple purpose. One lays it down with the consciousness that the distinctiveness of each religion or phase thereof has not been overlooked, that sufficient of

its development has been given to place it in its historical and contemporary settings, and that the inner power which holds its adherents to it has been disclosed in most cases insofar as it is possible for a member of another religion to apprehend it and translate it into words familiar to the Western mind. A treatment of this type has been very much needed. In the days ahead, as the various world cultures cross and increasingly mingle in our shrinking world, the volume should be a faithful companion for the lay reader and others who seek to find their way through the religious cultures of today. The contemporaneity of its point of view is caught in such a typical statement as this one from the pen of Abraham A. Neuman as he concludes his treatment of Judaism:

> Of certain things there is surety. If there is to be security and peace among nations, this teaching of Judaism must be taken to heart: that religion must deal with nations, not only with individuals; with international law and ethics, not merely with personal salvation and beliefs. A world hungering for peace must recognize the religious axiom of Jewish teaching that the foundation of peace is justice. The tragedy of war and crime vindicate the Jewish conception that the religion of love must also be a religion of law.

The volume is obviously written not for the technical student of the world's religion so much as for the layman, historian, or parish minister who wants to come to grips with the vital power and spiritual appeal of the various dominant faiths of the modern world. For this purpose technical terms are reduced to a minimum, concepts are brought down to the level of simple statement, diacritical and orthographical symbols have been eliminated from the spelling of foreign words, and the documentation of sources (unfortunately, in the mind of the reviewer) has sometimes been neglected.

Which are held to be the great religions of the modern world? Confucianism, Taoism, Hinduism, Buddhism, Shintoism, Islam, Judaism, Eastern Orthodoxy, Roman Catholicism, and Protestantism. These are presented respectively by Lewis Hodous, John Clark Archer, August Karl Reischauer, Daniel Clarence Holtom, Edward J. Jurji, Abraham A. Neuman, Joseph L. Hromádka, Gerald G. Walsh, and John A. Mackay. The other living religions, Jainism, Sikhism, Zoroastrianism, and that of the primitives are not considered sufficiently "great" to warrant treatment. The interested student will have to complete the circle of the world's living religions by turning to some more general study.

Scarcely any reader will be fully satisfied with everything in the book, despite the twin facts that as a whole the impression engendered is favorable and that one is profoundly thankful that a book of this nature has been added to the growing literature dealing with the religions of mankind. The present writer, for example, feels that Hodous could have given a much more vivid and concrete picture of modern, popular Taoism; that Archer should have done more with what the common people do with Hinduism rather than satisfying himself, as he largely does, with the sectarian characteristics of the popular religion; that Jurji might have done much more in making clear the general conduct and attitudes of the typical, contemporary Muslim; that Walsh might have done vastly more with the sacramentarian phases of Roman Catholicism, without

which it is difficult to comprehend that phase of Christianity; and that Mackay would have given a much more balanced presentation of Protestantism if he had counter-balanced his overemphases upon Calvinism and Neo-Orthodoxy by dealing respectively and sympathetically with the left-wing of the Reformation centering in the Anabaptists and the broad stream of contemporary, liberal Protestantism. These and other lacunae weaken the book as a whole.

Every reader, nonetheless, should find many stimulating and provocative ideas to bring him into a fuller understanding of the contemporary scene of world religions. It may be that this statement by Neuman will lead to a re-thinking of the idea of the kingdom of God: "The Messianic kingdom will not rest on supernatural foundations in a supernatural world but on a moral order of justice, peace, brotherhood, and truth" (p. 249). Or these words of Hromádka may startle the reader out of the belief that Russian communism has no religious roots: "What we call Russian Sovietism is unexplainable without Russian Orthodoxy" (p. 305). Or the statement by Mackay may usher the student into a healthier estimate of John Calvin than has been customary in our day: "Calvin's crest, a flaming heart in an open hand, the oblation of personality in its wholeness to the living God for sacrificial service, constitutes the genius of the Reformed view of life" (p. 342). Or again this assertion by the same author may awaken the reader to the fact that Protestantism's summit has not yet been reached: "For Protestantism, let it be emphasized, has not yet reached its religious majority, nor discharged its full historical mission. It is still in process of becoming; its heyday is not behind it, but before it. The complete meaning of what happened at the Reformation four hundred years ago has still to be expressed in life and doctrine and ecclesiastical organization" (p. 357). These and similar statements of fact and vision are in themselves worth the price of the book.

He will not fail to be enriched in mind and spirit who reads the pages of this volume with an open and receptive mind.

GEORGE W. DAVIS

*Crozer Theological Seminary*

**The Glory of the Empty Tomb.** By Samuel Marinus Zwemer. New York, Fleming H. Revell Co., 1947. pp. 170. $2.

As would be expected, Dr. Zwemer's trumpet gives forth no uncertain sound. He believes, and his faith rests on the rock of the Resurrection. To him the Resurrection is not a myth, or illusion of hallucination of the first disciples, or invention of credulity but a solid historic fact. Jesus died and was buried and the same Jesus rose from the dead not as a spiritual influence only but as a living Person. All this Dr. Zwemer sets forth in the fifteen chapters of this eloquent and glowing book, with great wealth of quotation and with clear argument, directed against irreligious unbelief and religious half belief and the substitution of sentiment for the historic fact and the truths that live upon it.

ROBERT E. SPEER

*Lakeville, Conn.*

**Breve Histoire de la Litterature Arabe.** By J.-M. Abd-el-Jalil, Professor of the Catholic Institute of Paris. Paris, 1943. pp. 308.

Professor Abd-el-Jalil presents a panorama of Arabic poetry and prose from the legendary kings of Yemen to the cosmopolitan writers of today, with a running historical and ethnological commentary for the benefit of the new student.

The work is divided into three principal sections, the first of which deals with the pre-Islamic period and the first century of Islam, up to the establishment of the Abbasid dynasty in 750. The second is concerned with the great period of Arabic writing under the patronage of the Abbasid caliphs, with their gradual decline and eventual disappearance in 1258; while the third covers the post-Abbasid era, which includes all writing to the present day. Each section is further subdivided into its major divisions, the author requesting that specialists overlook his simplifications and elisions. The principal poets and authors of each period are given in chronological order,each with a biographic sketch and a résumé of his outstanding works.

To those who might be surprised at the nature of some writers and writings included in this work, Professor Abd-el-Jalil has this to say:

> "This literature includes some 'disciplines' which in modern Europe, whether among laymen or specialists, are usually relegated to the margin of literary history. In Arabia it would be unthinkable if one did not include some essential information relative to the religious sciences. Moreover, a great many masters of theology, exegesis or law—even some doctors—have been excellent men of letters. The Arab served the highest thought and sought to clothe it in beauty."

The book concludes with an anthology of poetry and prose drawn from the works of the principal authors covered.

All dates given in this history are those of the Christian calendar. A conversion table is given in the index. The greater portion of the errata are corrected in two appended tables. The occasional printer's error—such as "tont entiere" for "tout entiere"—should occasion no difficulty.

CHARLES H. SCHAFER

*University of Maryland*

**The Arab Awakening.** By George Antonius. New York, G. P. Putnam's Sons, 1946. pp. xii, 472, with five maps. $4.50.

This is the fourth impression of a volume whose first appearance synchronized with Munich and which has had to wait seven years between its third and fourth, which latter has synchronized with the climax, or is it another anti-climax, of the Palestine Problem? After an opening chapter which defines the Arab World, and initiates the story now a century old of the Arab Awakening, which includes not only political awareness but literary and cultural renaissance, the author proceeds in the following fifteen chapters to discuss the years when the Arab World was part of the Turkish Empire, and then passes to a study of the years between the wars, when it proved so difficult to reconcile pledges and counter-pledges.

We are familiar with names which have meant much in the his-

tory of the people of the Near East these many decades—from Mehemed-'Ali to Jemal Pasha and King Husein: from Nasif Yazeji to the King-Crane Commission, to the latter of which Americans the book is dedicated. George Antonius, who spent some years in Palestine in the Department of Education, knew his Arab World—it would be interesting to have known his thoughts not only on the relationship of Britain with Palestine today but with Egypt and the Sudan. The Report of the King-Crane Commission is the last of the eight appendices, which are more important than many appendices to many books. The last chapter will still be found the most interesting and could really be read by itself—"Iraq, Syria and Palestine after the War."

The author is ready with praise and criticism offered fearlessly and friendlily. Iraq today is a member of the United Nations. Syria has achieved at last what should have been hers two decades ago at least, but it meant some dismemberment of the Arab World. Transjordan has become an independent kingdom; but "lastly comes Palestine,—the most notorious and least successful of all the mandatory ventures."

(2) A paragraph from the close of this chapter, written in 1938 is still worth quoting in 1947—perhaps more worth it than before, since in the intervening years the author has passed off the stage of near eastern affairs:—

> "The treatment meted out to Jews in Germany and other European countries is a disgrace to its authors and to modern civilisation; but *posterity will not exonerate any country that fails to bear its proper share of the sacrifices needed to alleviate Jewish suffering and distress*. To place the brunt of the burden upon Arab Palestine is a miserable evasion of the duty that lies upon the whole of the civilised world. It is also morally outrageous. No code of morals can justify the persecution of one people in an attempt to relieve the persecution of another."

The remainder of this paragraph and the one that follows it merit the attention and study of those interested in the problem of Palestine and its peoples; they deserve the earnest consideration of all fair minded persons: they ought to have the fullest appreciation by all and any who will have to help in deciding the future of what seems now to have become one of the "hottest" or "knottiest" problems for U.N. The Italics are ours in the quotation above; but the words are those of a Christian Arab, who realized that his own brethren, Christian and Muslim, in Palestine had done their full share towards the alleviation of distressed European Jewry.

ERIC F. F. BISHOP

*Hartford, Conn.*

**The Shadow of the Sword.** By James C. de Wilde. New York, Querido, 1946. pp. 156.

This book is primarily about Islam, but its range is considerably wider. The title is taken from an utterance of Mohammed, "Paradise lies in the shadow of the sword." The author sets himself the task of an evangelist, to make the reader understand and feel the significance of Islam in the world today and to make him see also the grave consequence for the entire world that can issue from a bungled dealing with the followers of the prophet.

James C. de Wilde writes as an observing business man and makes no claims to being a specialist. A Hollander by birth, he had a business experience of twenty-five years in Indonesia, China, Burma, and India. When he retired from business in 1940, he came to America and gained his citizenship. The book is written in a clear journalistic style and holds the attention of the reader.

In the eleven chapters the reader is taken on journeys through the world of Islam "stretching from the Strait of Gibraltar to the borders of Australia"; through India to view the political and economic problems; into Indonesia to see what the Dutch have done and what the Indonesians hope to do. The Atlantic Charter is discussed and related to the Orient. Three chapters are devoted to Islam, and one to a "Contrast between East and West." The last chapter is called "Whither," a chapter of inferences drawn from the rest of the book.

Cato, the Roman, used to end every speech in the Senate, no matter what the subject, with the words, "And Carthage must be destroyed." Mr. de Wilde's conclusions on the most of the subjects he treats might contain the words, "And keep your eye on Islam." He tells of the three hundred millions of Moslems cemented together by their religion while our western world is torn apart by wars and ambitions, and is without the unifying force of a common church. He believes that there is a revival in Islam and that the old dreams of world control are returning to the minds of the Moslems, and that the evidence is seen in the League of Moslem Nations and the League of Arab Nations. He gives a rapid sketch of the history of Islam that makes the reader aware again how near the Moslems were to getting the whole of Europe into their hands. He startles his reader with the picture of the ninety millions of Moslems in India with a power so great that they hope to get their own separate independent state, Pakistan. The rapid development of Turkey is treated in such a way as to show that Islam has not lost as much there as the most of us had believed. The founder of Islam is estimated as "one of the very few of the really great men of the earth."

The chapter on India is not heartening for Westerners. The author is emphatic in asserting that Britain could not possibly be responsible for all ills that the Indians charge her with having brought upon them. In rapid succession there is passed before our eyes the scene of unspeakable poverty (annual per capita income less than twenty dollars), an educational system heading in eighteen universities and only ten per cent. of the people literate, a linguistic chaos, a mixture of races, colors, and religions. We are left with such unanswered questions as these: Can India be united without letting the Moslems have their Pakistan? If they get their Pakistan will civil war be an inevitable consequence? If a great civil war comes in India can the world in the end escape participation in it? Can statesmen finally discover a remedy for the Hindu-Moslem antagonism?

The picture of Indonesia shows another linguistic chaos, nearly two million Chinese who dominate large sections of the economic life, low state of education, dense populations in certain parts. The author does not have a high opinion of the ability of the Indone-

sians to arrive at economic and political self-sufficiency, but he mentions the advantage they have over India in the fact that ninety-two per cent. of the population is Moslem, and hence they are thus spared the great religious conflict that rages in India.

Mr. de Wilde comes out against efforts to westernize the Orient. He does not mention missionaries in particular, but the reader cannot escape the conclusion that he considers Christianizing as a Westernizing process.

At times there is an optimistic note in the book. The author believes that statesmen might still develop enough wisdom and skill to avert the big clash that could arise in Islam and spread to the whole world. The attitude, however, might be described in the words: Hope for the best, but be prepared for the worst.

There are some minor defects in the book that we shall not ascribe to the author but to the proof-readers.

The book is a good review for those who have gone into a study of the place of Islam in the world. It will be a good introduction for those who want to go into such a study. For those who have not gone nor will go into such a study, the book will still be interesting and instructive. Yet it would be better for the new reader not to limit himself to this one book.

WILLIAM E. LOWTHER

*Norwich, Conn.*

**Modern Trends in Islam.** By H. A. R. Gibb. Chicago, The University of Chicago Press, 1947. pp. 141. $2.50.

This volume contains the Haskell Lectures in Comparative Religion delivered by Professor Gibb at the University of Chicago in 1945. The author is unusually well qualified to deal with the subject of "Modern Trends in Islam," since he is Laudian Professor of Arabic at Oxford University, was born in Egypt and has been a constant student of Islam and Muslim peoples.

Professor Gibb in the Foreword calls attention to the fact that although several books are published each year in Europe and America dealing with Muslim countries and peoples, yet the subject of "the present religious attitudes and movements of the Muslim peoples is the least studied and most treacherous field of all."

This study of Professor Gibb is very timely, too, when we realize that a study of materials written by Muslims for Muslims contains very little material pertinent to the effect of modern thinking upon their religious thought. As the author points out, the one outstanding exception is the Indian scholar, Sir Muhammad Iqbal, whom Professor Gibb quotes quite frequently.

The opening chapter gives in a concise, clear, scholarly way the basic ideas in historic Islam. Without this background material the later chapters in the book would have less value.

In the chapter on The Religious Tension in Islam, the writer traces the development of various movements in Islam which have been the result of tension within the faith. In the analysis here one is struck by the forceful way in which Professor Gibb has described the strength of Islamic tensions, their effects upon the religion, and what has happened when tensions have been relaxed. It is well to

remember what the author points out, that "among the popular masses saint-worship and the religious orders seem to have lost, on the whole, little of their hold."

For those concerned with educational work in Muslim areas, the discussion of this subject by Professor Gibb will prove challenging. Amid discussions heard on every hand of the effect of secular education on Islamic thought there is food for much thought and further study in many of the statements of Professor Gibb. One example would be his general statement that "The influence of secular education has done little to disturb at least outward acceptance of the basic theological doctrines of Islam." However, in the discussion of modern thinking in various geographical areas, the author has pointed up the struggle many "modernites" especially in Turkey and India are having as they try to conserve their faith. The author has also pointed out one of the great dangers which follows loss of effective religious belief—moral breakdown.

Throughout the book the reader is struck by the careful, sympathetic understanding way in which Professor Gibb has analyzed the modern movements in Islam, whether they be those affecting education, nationalism, new interpretations of old doctrines, or social trends.

When the analysis is done, one is aware of the small amount of religious change that has taken place within Islam. Yet, as Professor Gibb points out, change is taking place although it may take many generations and probably conflict for the Muslims themselves to find their way and to formulate their own principles of religious belief and actions in the light of the day in which they live and in answer to the tensions within Islam today.

All students of Islam and all who seek to understand the Muslim today should read and re-read this volume, then pursue further the many problems the author presents.

GLORA M. WYSNER

*New York City*

**The United States and the Near East.** By E. A. Speiser. Cambridge, Mass., Harvard University Press, 1947. 263 pp. with two maps. Price $2.50.

Professor Speiser's book, which aims to serve as an introduction to the Near Eastern situation for the relatively uninformed but curious, has at least four qualities to commend it.

First is its fairness. Though not hesitating to suggest that one or another of the parties concerned in the Near Eastern clash of interests is myopic, oversensitive or too involved in disputes to view this or that aspect of the situation dispassionately, the author presents both forcefully and sympathetically the Near Eastern question as viewed by each of the major conflicting interests. The impossibility of calling one side right and another wrong is argued most convincingly, and a path to solution of the conflicts is pointed to by suggesting that a genuine spirit of compromise and willingness to reconcile the many just, but conflicting, ideas of what is right may be fostered.

We would next note the attention Professor Speiser gives to

viewing the whole Near Eastern situation in its proper perspective. The chapters concerned with the geographical and cultural background of the region in particular cannot be too highly praised for their pithiness and for the way they are related to present-day problems.

A third merit of the book is that it presents the reader with several thought-provoking ideas. We shall mention but two. Professor Speiser argues that after many centuries the center of world geography and world politics has again gravitated to the Near East. With this as his thesis the author believes, therefore, that world peace will be won or lost at the council tables which deal with the Near Eastern conflicts. A second stimulating idea is advanced in the discussion of the cultural background. It is argued that our present western culture is the product of the victory of the Tigris-Euphrates civilization which developed the idea of law to which even kings must adhere, over the divine-right concept of the pharaohs of the civilization of the Nile valley.

Finally we would say that this book is noteworthy for its readability even through the bibliography, which is short but designed to direct the interested reader to exhaustive bibliographies. The book is also well indexed.

EVAN LAWN

*Center Sandwich, N. H.*

Saudi Arabia. By K. S. Twitchell. Princeton, N. J., Princeton University Press, 1947. pp. 192. $2.50.

This is a compact little volume containing an amazing amount of useful information about Arabia. In great detail the author describes the physical features, the products of each subdivision of the great kingdom which has been built up by this desert king and assesses the resources and potential resources to be found in the different areas. It is the complete handbook invaluable to anyone interested in this country. All the facts are there, even to the size of each oasis, the elevation of each mountain range and so forth. In fact, if one were to criticize the book, it would be that it is a little too "Baedekerish" to hold the constant interest of the reader, which seems rather a pity when there is such a wealth of romance in the development of this rather unique modern state.

The only conspicuous omission of physical detail which I noted was the lack of reference to the very interesting mounds on the outskirts of Bahrain, which certainly deserve mention in the chapter in which some reference is made to archeological remains in various parts of Arabia.

There is, however, one other rather conspicuous omission of much greater significance. Not one word is said of the missionary work which has been carried on in Arabia for the past fifty years or more. True, there is no permanent mission post anywhere within Saudi Arabia, but for the past twenty-five years the King has been inviting the doctors of the Arabian Mission of the Reformed Church to his capital at Riadh, where they have cared for the members of his family. Significant tours have been made by these doctors through territory described by Mr. Twitchell, but in his references

to travellers and discoverers by some strange chance the missionary is overlooked. A chain of mission hospitals along the Persian Gulf has been in operation for years under capable surgeons. They have served the Oil Companies, which have been generous in their appreciation. They have served British and American personnel during the war. British statesmen like Sir Percy Cox and Sir Arnold Wilson and travellers like Bertram Thomas have testified to the tremendous influence of the outstanding personnel of that Mission, but here there is a curious policy of silence.

The most interesting portions of the book for the average reader are the description of the rise of the house of Saud and in particular the spectacular accomplishments of King Ibn Saud. His very definite influence on the developments of World War II in the Middle East is very clearly set forth. Yet even here it is a factual rather than a thrilling treatment and we still need a book which will give a more vivid impression of this amazing Arab potentate.

The author has been rather more successful in capturing the romance of the discovery of oil in Arabia and the whole story of the philanthropic interest of Charles R. Crane in developing Arabia, and the momentous consequences are developed in an essentially satisfactory manner. The significant sequel, in large measure due to the author's own valued service over a period of years, was the development of friendly and diplomatic relationships with the U.S. Government culminating in the sending of an agricultural mission in 1942 to study the natural resources and possibilities of irrigation.

It is easy to criticize but if there seems to have been too much comment on omissions let me conclude by paying an honest tribute to the great record of achievements of the author himself. There is a becoming modesty in his presentation, but the reader is left with a real appreciation of the solid service which has been rendered by Mr. Twitchell during the past fifteen years during which he has acted as friendly counsellor to the King and has not only given him chart and compass for the development of the resources of his kingdom but has pioneered in the creation of friendly contacts between this desert kingdom and our own country.

F. M. Potter

*New York City*

**Bibliography of the Semitic Languages of Ethiopia.** By Wolf Leslau. New York, The New York Public Library, 1946. pp. 94.

An exhaustive bibliography of the materials available for the study of the Ethiopian languages is presented both topically and by index of authors. The need for such a study has been long felt. The effectiveness of future investigations in this field will be immeasurably increased by Dr. Leslau's Bibliography.

Some thousand titles of books, articles, and monographs are listed. Rather more than a fifth of them were published since 1930, largely due to the increased interest of Italian students. Italian attention to Ethiopic and related languages has been continuous for a long period, but was redoubled during the nineteen-thirties. French studies, likewise, increased during this period. German work in this area, once so extensive, has fallen off since the first World War. Re-

cent contributions have notably enlarged the knowledge of the numerous spoken dialects of the country. The classical Ge'ez which had been rather thoroughly explored in the past has had less productive study of late.

A more than sentimental interest has long been felt in the Falashas. At one time it was reported that the Falashas spoke a dialect of their own though this appears not to be the case. Those dialects which they most use, however, seem to have received but slight study in recent years. Is this not a lacuna which some linguist should fill?

All students interested in Ethiopa will feel lasting gratitude for the work of Dr. Leslau. Missionaries both in their preparation and in the extension of their service on the field will have constant use for this bibliography.

MOSES BAILEY

*Hartford Theological Seminary,*
*Hartford, Conn.*

Liberia: A Century of Survival, 1847-1947. By Raymond Leslie Buell. Philadelphia, University of Pennsylvania Press, 1947. pp. 140. $1.50.

This centennial volume celebrates the Liberian survival, but does not cover up the deep seated maladjustments that exist. It contains a sharp and penetrating analysis of the present conditions in their proper historical setting, to challenge the best that government and missions can offer for the improvement of conditions as the country enters upon its second century of life in "a tough world where the colored people will demand forcibly rights which they have hitherto not enjoyed."

One is convinced, after reading this book, that the past policies of the United States have lacked sufficient insight to produce a democratic order that will assist in the normal development of the entire population. Instead, one sees the picture of an oligarchy conducting partial, unfair, brazenly corrupt and domineering elections. The government is characterized as wasteful, incompetent in administration, neglectful of commercial development, and unconcerned about the uplift of the native Liberian peoples.

The work of the Christian church comes in for its share of blame in the present situation. The conditions described which should call for thorough self examination are these:

"Although Americo-Liberians are great church goers, many are sexually promiscuous and have children by numerous concubines."

"The type of education (mostly developed by missionary societies) has not produced real leadership, at least in adequate numbers, nor has it developed an independent and indigenous church among the native peoples." The education does not fit the Liberian to play a responsible part in the changing community life. "The denominational churches have an inadequate leadership." "There is lack of coordination among the missionary schools, which do not produce well trained clergymen, let alone teachers." "There is an over-emphasis upon evangelism, rather than on a well-rounded life."

The book concludes by outlining the way to reform, rehabilitation, social progress and real freedom for all of the people through

(1) improved diplomacy; (2) appointment of four intelligent, forceful, tactful commissions to deal with education, public health, economics and political affairs; (3) a new United States loan.

Surely a fourth commission should be added on the basis of the criticism of the work of the church, namely a commission to study the work of Christian missions in Liberia and launch a comprehensive program for the bringing of abundant life to Liberian Christians.

ROBERT T. PARSONS

*Hartford, Conn.*

Transjordan: An Economic Survey. By A. Konikoff. Economic Research Institute of the Jewish Agency for Palestine, 1946. pp. 120, with Bibliography in Back cover, pp. 16, and a map.

This book, whose Preface is written by Mr. A. Bonne on behalf of the Jewish Agency's Economic Research Institute, is what it sets out to be. Its five chapters are divided up into a discussion of the land and its people, including a worthwhile paragraph on the Circassians; its natural resources and what is being done with them, perhaps the most important of which is the possibility of irrigation; its trade, which includes the Tourist question, and after all Transjordan has "Petra"; its transport and communication, for certainly the country looks like recovering something of its pristine importance through the development of modern methods of "getting about"; and its economic system. From the Selected Bibliography it is obvious that the author has taken great pains, and in his own pages are interesting facts and (for those who like them) figures tucked away. We welcome the suggestion that the country might become a health resort in the winter, even at Callirhoe with its Herodian memories. We think that the final page given to "Conclusions" should be studied. Since the book was written the ruler of the Country has assumed the title of King, which fact would seem to offset the dictum that "the quarter of a century which has elapsed" since the Transjordan Amirate came into being "has shown that historical evidence cannot be made light of and has proved once more than Transjordan, whatever its political status may be, is part and parcel of Palestine with which it forms a historical geographical and economic entity." Archaeology would indicate that its population was once larger—and one point at least is as to how this can be increased without friction. There are references more than once to Eastern Palestine, which does not sound as hopeful as Transjordan, though on the other hand we much prefer Palestine to Cis-Jordan!

ERIC F. F. BISHOP

*Hartford, Conn.*

## Pakistan

We have received several pamphlets dealing with the subject of the Pakistan National Movement. In the Supplement of the *Encyclopaedia of Islam* Professor F. Krenkow gives the following summary of its rise and program:

Pākistān means the land of the Pāks. The word *Pāk*—pure, clean—

is not adequately translatable into English. It stands for all that is noble and sacred in life for a Muslim. The name Pākistān, which has come to be applied—though not officially—to the five Muslim Provinces in the North-West of the present-day India, is composed of letters taken from the names of its components *P*andjāb, North-West Frontier (of which the inhabitants are mainly *A*fghān), *K*ashmīr, Sindh, and Balūchis*tān*. These territories were christened Pākistān by C. Raḥmat 'Alī, founder of the Pākistān National Movement, in 1933, with a view to preserving their historical, national, and cultural entity as distinct from Hindūstān proper.

The Movement is strongly opposed to the Indian Federation and, owing to the fear of being merged in, and submerged by, the overwhelming numbers of Hindūs (the proportion being 4 Hindūs to one Muslim), it resists amalgamation with Hindūstān which it considers fatal to the future of the Muslims as an independent nation in the predominantly Muslim territories of Pākistān. The Pākistānīs maintain that the Hindū-Muslim problem in the India of to-day is basically inter-national rather than inter-communal; and that it will submit itself to a permanent solution on that basis alone. They claim that only the acceptance by Hindūstān and Great Britain of the demand of Pākistān for the recognition of her right to national existence under her own national government will end the age-old Hindū-Muslim conflict.

The Pākistān National Movement aims at the reintegration of the Indian Muslims as a nation in Pākistān possessing equal status with Hindūstān, as also with other civilized peoples in the League of Nations. The supporters of the Movement have been carrying on intensive propaganda in support of their demand for national justice and honour in Asia, Europe, and America. For the first time since the fall of the Mughal Empire in India, the Movement has reawakened the Muslims in the bi-national sub-continent of India to a sense of their national future; and its religious and patriotic character has deeply attracted the younger generation to its ideals. It is a Movement which may, if successful, exercise a profound influence not only on Pākistān and Hindūstān but, possibly, throughout Asia.

## CURRENT TOPICS

### The Future of the Anglo-Egyptian Sudan

The article with the above title in our April 1947 issue, pages 162-63, was inadvertently ascribed to the *Geographical Journal,* London. It should have been credited to the *Geographical Review,* Vol. 36, No. 4, 1946, published by The Geographical Society of New York. The Editors deeply regret the error.

### In a Persian Village

When a C.M.S. missionary went to a village which he calls X there were two Christians in it, an old woman and a man. When they were asked what would be the best time to hold a prayer meeting they chose Saturday evening. So the missionaries went, expecting to find a few of the man's friends and to their amazement found 60 people gathered there. This made them decided to go regularly every Saturday, which they did for two months. Average attendance was fifty to sixty, even when it was bitterly cold. The time was spent teaching Christian hymns, then prayer and the Gospel in story form. Interest grew as time passed, until the listeners had acquired at least a background of the facts on which the Christian faith is built. There were all along unsuccessful attempts to break up these meetings, as well as efforts to counteract the influence of the teaching. Economic conditions are still very bad. A large part of the work among Christians must be to help the members to find their daily bread, in order that they may be encouraged and strengthened to spread the Gospel themselves.

*—C.M.S. Outlook*

## I.

## ISLAM IN POLAND

The Polish nation arose out of Slavonic tribes on the territory between the Baltic and the Carpathian Mountains, between the Elbe and San. Its early history had sunk into oblivion. The tribes lived in patriachal conditions. During the 10th and 12th centuries various Christian princes ruled the country. Towards the middle of the 13th century a horde of Tartars under Prince Batu-Chan invaded Poland. In 1397 Timor-Lank marched on to conquer the Tartars, who were dominating Poland at that time. The Tartar ruler, Tochtamish, took refuge with some of his tribes in Lithuania. As Timor-Lank returned to Turkestan, the Tartar Tochtamish came back to Poland, but left behind him in Lithuania some Tartar tribes which settled definitely there. The Muslims in Poland, who thus belong to the old Tartar kingdom which was established for a long time in Russia and Poland,

these Muslims have settled in Poland since the 14th century. They embraced Islam at a great speed as evidenced by old records. For when the descendants of Djinkiz-Khan conquered vast territories in Eastern countries they were at first pagans, but when they came in contact with Muslims and the Muslim religion they soon embraced Islam. In consequence they brought Islam to the invaded countries in the West (Europe) too.

The settled Tartars were excellent and were culturally and socially far more advanced than the pagan Lithuanians. They propagated Islam, and through marriage with Lithuanians the children were brought up as Muslims.

During the 16th century there lived in Poland more than 1,000,000 Muslims, but a large number migrated later on to settle in Turkey. And the World War brought about a great diminution in their number, for the Eastern front was mainly in the localities inhabited by the Muslim communities. A further number of them had to suffer seriously from the ravage of war.

At present the number of Muslims in Poland and Lithuania is about 12,000. They live mainly towards the northern part of the country. In the villages they work as farmers, gardeners, peasants; some of them work in tanning hides, others are small landowners. A good number of them are attached to the army, as they are renowned soldiers.

The number of Muslim soldiers and officers in the Polish army is gradually increasing. During the Polish wars of independence the Muslims contributed highly towards the ultimate victory, they had their special division in the army. This fact endeared the Polish Muslims to their fellow-countrymen, they have been recognised by the Government as very good patriots, and they enjoy an admirable tolerance and sympathy extended to them by the Polish Government. Thus in 1925 through the initiative of the Government organisation of the Muslim community took place, the Muftiate of Poland was established and Muslim education was reformed. The Mufti and the Imams are paid by the Government, which also aids the Muslims to rebuild the ruined Mosques and to erect new ones.

The Muslims live in about 20 localities. They possess 16 Mosques.

E. Baghat

## II.

### The Religious Situations of Muslims in Poland

Before the World War the Polish Muslims remained for 130 years under Russian domination, and they belonged in religious affairs to the Muftiate of Crimea. At that time the Mufti of Crimea, being far

away residing at a distance of some 1,000 kilometer from Poland, never came over to visit Polish Muslims, whom he was supposed to guide, except once, just before the World War. The Polish Imams did not receive any salary from the Russian Government, and in consequence the Iman was not satisfactorily instructed. The majority of the Tartars were employed in the military service or as civil government employees were dispersed throughout Russia. Thus they could not receive any religious education, and their children were brought up in complete ignorance of the Islamic religion. It was a miserable situation.

The World War had another detrimental effect on the Muslims who were mainly chased out of their homes; the majority of Muslim villages were situated on the Russo-German front.

When the war was over the Muslims returned back to their homes, but after suffering huge losses, many Muslims having perished in Russia of famine and disease.

In the reborn Poland their first task was to reestablish their homes, rebuild the ruined Mosques and construct dwellings. Spiritual organisation was a necessity, and the Polish government aided them by contributing funds for the organisation of a congress in which the Polish Muslims met, discussed their affairs and elected a Mufti. Further, the Government fixed appropriate salaries for the staff of the Muftiate, the Imams, Muezzins, etc., and allotted an annual sum for the reparation of Mosques.

Then the work of reconstructing the Mosques began: there were valuable contributions, first from the Polish Government itself; the King of Egypt Fouad gave a donation of 500 English sterling in 1926, also Tartar Muslim emigrants in America offered what they could collect.

At present our principal aim is to keep attached firmly to our Muslim religion and hold tenaciously to our Muslim traditions amidst the other religions with which we are in contact in our country. For this reason a fundamental duty is the proper education of our children and instilling into their minds the teachings of Islam. In this respect the Polish Government is indirectly helping our cause; as the teaching of religion is compulsory in Polish schools, the pupils are taught their own religion. Thus for example, if there are about 10 or 12 Muslim pupils in a school the Government appoints a Muslim Imam to teach them at the Government's expense.

However, it may be generally stated that the religious situation in the villages is satisfactory, most of the Muslims there are pious, keep Ramazan fasting, go regularly to the Mosque, observe religious ceremonies and care to educate their children in an Islamic spirit.

And what is more important still, is the absence of mixed marriage, a gratifying fact.

The case in large towns and cities is quite different, for the Muslims there are scattered and are in constant relation with the non-Muslims. The Muslim youth there like the Christian women, while the Christians like the Muslim women; the result is that our young Muslims marry Christian women and our Muslim girls, not finding Muslim husbands, are obliged to marry Christian men. Thus is produced a lamentable state of affairs which obviously is a menace to our Muslim Solidarity. The only effective means of combating this state is to spare no effort to propagate Muslim education among our youth, to do our best to keep them attached to Muslim traditions of their forefathers, to make them thoroughly acquainted with the beauties of their religion and its high civilization, and the great debt of humanity to Islam. Another important, although external factor, is to strengthen our ties of fraternity and cooperation with the rest of the Muslim world, especially in the East.

Now it is more than five centuries that we find ourselves, the Polish Muslims, consolidated as a small Muslim island amidst the Christian ocean, and have succeeded throughout those 500 years in conserving our strong attachment to Islam.

If we would compare the situation of our Muslim intellectuals with that of Crimean brethren or the Caucasian brethren, we would see that the Muslims of Poland are far more strongly attached to Islam than the latter, in spite of the fact that the former live in direct contact with Europe a little more than a century.

It is also a lamentable condition that even some of the Muslim youth in Muslim countries in the East have thrown themselves into the folds of European civilization with all its defects, instead of choosing only what is best.

In studying the condition of Polish Muslims it ought to be thoroughly and clearly stated that the most important thing is to propagate Muslim education among our children and bring them up as good Muslims, and also to avoid mixed marriage.

We do not want that our constant contact with Europe may weaken our Muslim culture. The Muslim spirit should be revived and established among our coming generation.

Mufti Jakub C. Szynkiewicz

## Job and the Medicinal Spring

In Sūrat Ṣād there occurs one of the two allusions to Job under the name of Ayyub.[1] The incident is without connection with the

[1] Sura 38.40f.

story as we have it in the Old Testament, while it has not been "yet traced to any Rabbinical source."[2] The quotation runs:

"Recall too Our servant Job; when he called to his Lord: 'Satan has afflicted me with fatigue and torment;' Stamp with thy foot: this is a cool place of washing and a drink." And we gave him his household and as many again with them,—a mercy from us and a reminder to the intelligent. "And take in thy hand a bundle: strike with it and fail not." Verily, we found him patient: How excellent a servant! Verily, he was in the habit of resorting to us![3]

Sir Thomas Arnold adds that the "commentators say that it was the angel Gabriel who was sent to deliver this message to Job; and he lifted the afflicted prophet up from the ground, where he was lying in misery and dejection."[4]

Some years ago, while staying near the northern end of the Lake of Galilee, we were "exploring" the various sources of *at Tabigha,* the possible site of Bethsaida (western), and deriving its name from "Hepta Pegon." There are seven springs which meet here and flow on together into the Lake. Some of these springs are warm, with supposed medicinal value. Sitting down by one of the inhabitants of at Tabigha, we asked the reason why one or more of these springs was endowed with these particular healing properties. The following story emerged in respect of one of them:

Everyone knows that the Prophet Job suffered terribly from the complaint of ulcers. But he also became very poor, as he lost everything, and he had to leave his house and live where he could. He finally landed up on the western side of the north end of the Lake. His wife forsook him; but he managed to find another, who was very faithful and helpful to him. She did in fact do everything for him. Moreover she was young and had beautiful raven tresses. One day there was literally nothing left to eat; and they were without water. So Job suggested that she should go in search of some friendly Baduin, and perhaps obtain a couple of loaves from them as a gift. The journey took her up into Northern Galilee. Unfortunately the lady failed entirely to get anything in the nature of a present; but the chief of one of the tribes said that he would let her have the loaves in exchange for her two glorious plaits. Loyally she accepted his offer, cut off her plaits (which everyone knows it is a shame to do), and set off for where she had left the Prophet in his very pitiable condition.

Job, meanwhile, had been feeling disconsolate, and for want of something better to do, had been digging his heels into the ground around him. Suddenly there came a "malak" (angel) from Allah, who told Job how sorry Allah was for His prophet. As a matter of fact Job had been actually, if inadvertently, helping his own case, as his heel-rubbing had created a stream, which he now saw flowing at his side, and which his angelic benefactor told him might be used for medicinal purposes. Job was then left to himself again, and when his bathing was over, there was a new set of clothes to cover his now healed person. These he donned and sat down once more to await the return of his faithful wife.

In due course she put in an appearance, but naturally did not recognise the husband she had quitted on her quest for bread. She asked the stranger, however, if he had seen a rather miserable specimen of humanity about, who was really a Prophet. Job had no other course but to make a clean breast of all that had transpired, but followed this up with a demand to know what had happened to her, coming back with bobbed hair like that! She showed him the loaves and told him the story of her devotion. With his restored prophethood, he sent her off once more after the Baduin chieftain to make a return exchange of bread for plaits. She came back with the latter, and Job, taking them, adjusted them to their former position,—and there is nothing of course which Allah Ta'ala cannot do.

The *Encyclopaedia of Islam,* in the article on Job by M. Seligsohn

[2] "The Old and New Testaments in Muslim Religious Art," p. 31.
[3] Bell's Translation.
[4] Ibid. 31.32.

mentions that Mas'udi stated that in his day the mosque of Job, "together with the spring in which he bathed himself . . . were to be found at a short distance from Nawa in the Province of Urdunn." It is interesting that Nawa is only about twenty-five miles from the Lake—not too far for a tradition to travel and be embellished. Anyhow the story as related rounds off the various hints of a tale not fully told; while Job's wife comes out of it all somewhat better than other Islamic theories suggest, and certainly much better than the picture of her in the Septuagint. And as for the "Arab" maiden, she was young enough to become the mother of his "seven sons and three daughters."

ERIC F. F. BISHOP

*Hartford, Conn.*

## Ignace Goldziher (1850—1921)

### IN MEMORIAM

November 13, 1946 was the twenty-fifth anniversary of the death of one of the "great old men" of Islamology, Ignace Goldziher. Perhaps it is not out of place to call to remembrance some data of his as yet unwritten biography and say a few words on the significance of his standard works.

He was born on June 22, 1850, at Székesfehérvár, Hungary, of an ancient and respectable Jewish family. He studied under Arminius Vámbéry at Budapest, under Rödiger at Berlin, then at Leiden, and finally under H. L. Fleischer at Leipzig, where he took his degree of Ph.D. in 1870. In 1872 he was made Privatdozent in the University of Budapest. A year later he was sent by the Hungarian government to the Muslim East, where he spent eight months. He studied first in al-Azhar Mosque at Cairo, where he was admitted to certain lectures and then visited Syria and Palestine. He returned home and spent most of his life at Budapest, leaving only to take part in international congresses of Orientalists and to lecture at foreign universities. In 1894 he was appointed Professor of Semitics at the University and filled the chair until his death. In 1892 he became a member and in 1910 the president of the philological section of the Hungarian Academy of Science. The Universities of Cambridge and Aberdeen conferred honorary Ph.D. degrees on him. He was honorary member of nine foreign academies of science and thirteen foreign Oriental societies. His was a quiet, scholarly life devoted to research.

In his earliest post-graduate years Goldziher started with Hebrew philology and theology. In this line were his Ph.D. thesis, *Studien über Tarchum Jerûschalmi,* Leipzig, 1870, and his *Der Mythos bei den Hebräern,* Leipzig, 1876.[1] Very early, however, he, like his great contemporary and friend, D. B. Macdonald, became "convinced that

[5] Vol. 1. p. 221.
[6] Job, 42.13.

[1] Translated into English by Russell Martineau, London 1877. In this work Goldziher took sides with the extreme exegetical views of J. Wellhausen against the pro-Aryan theory of E. Renan. In later years he revoked this book and became more conservative in Biblical criticism.

Arabic, Arabia and the Arabs preserved a second, an independent and a contemporary commentary on the Bible."[2] He too turned to Arabic and Islamic studies and devoted his life to them. Within his life-time he became known as one of the founders of Islamology as an independent study with distinct methods of research. He achieved this with four great works. In *Die Zāhiriten, ihr Lehrsystem und ihre Geschichte,* Leipzig 1884, he treats of the historical development of the now extinct "fifth rite," the Zāhirite juridical school of Sunnite Islam. Next came his *Muhammedanische Studien,* 2 vol., Halle 1889-90. In the first volume he treats of the survivals of Beduin paganism in Islam, and especially of the *shu'ūbiyya* movement. In the second he expounds the formation and development of tradition *(ḥadīth)* and furnishes very important material on the Islamic cult of saints. His *Vorlesungen über den Islam,*[3] Heidelberg 1910, 2nd edition 1925, owes its origin to American science. In 1908 the American Committee for Lectures on the History of Religion invited him to lecture on Islam, but for reasons of ill health the arrangement was not concluded. This book is the lectures he had prepared. Of it Professor Richard Gottheil wrote: "I consider this book the best presentation of Islam that we have and advise my students to study it carefully in order to get a good idea of one of the world's greatest religions."[4] Goldziher's last great work was *Die Richtungen der islamischen Koranauslegung,* Leiden 1920, which treats of the evolution of Qur'anic exegesis.[5]

In the field of Arabic philology, Goldziher's greatest work is the *Abhandlungen zur arabischen Philologie,* 2 vols., Leiden 1897-99. In the first volume he discussed primitive Arab satire *(hija),* then the "new style" of classical Arabic poetry and then the term *sakina.* In the second he edits as-Sijistānī's *Kitāb al-mu'ammarīn,* with an introduction on the part of trade unions in the Islamic community. But all his other works, philological and historical, including his shortest notes, are also of permanent value.[6]

His literary remains, including his extensive correspondence with the Orientalists of three continents, are in a separate room of the Hungarian Academy of Science.[7] The Arabic printed books in the Academy's library were all purchased by Goldziher on his Oriental journey. His very important private library, containing many Arabic printed books and practically all the European books and off-prints on Islam published between 1880 and 1921, was acquired by the Hebrew University at Jerusalem twenty years ago and now forms a separate collection there.

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[2] See *Duncan Black Macdonald,* Teacher of Missionaries to Muslims, in THE MOSLEM WORLD, Vol. XXIV, No. 1, (1944).

[3] The *Vorlesungen* was translated into French by F. Arin under the title *Le dogme et la loi de l'Islam,* Paris 1920.

[4] In his letter of April 3, 1935, to the present writer.

[5] In a letter of April 27, 1946, Prof. Calverley informs me that in 1944 the first three chapters of this work were translated into Arabic by Ali Hasan Abd al-Qadir, and edited under the title *Al-madhāhib al-islāmiyyah fī tafsīr al-Qur'ān,* at Cairo.

[6] See B. Heller, *Bibliographie des oeuvres de Ignace Goldziher,* Publications de l'Ecole Nationale des Langues Orientales Vivantes, Paris 1927, where all his 580 works are enumerated.

[7] See my paper, *A Collection of the Literary Remains of Ignace Goldziher,* in JRAS, London 1935, pp. 149-54.

The fame of Ignace Goldziher, "the prince of scholars and most human of men"[8] will remain immortal in Islamic studies. It transcends national, racial and religious boundaries. It is this spirit of co-operation, this internationalism in the noblest sense of the word, which the world needs so much after the terrible devastation of World War II. Oriental scholarship is the most appropriate domain of science in which this spirit of international co-operation can be realized. It is of symbolical significance that post-war co-operation of European and American Semitic and Islamic scholars is to start with the name of Ignace Goldziher, in a Memorial Volume which is planned to appear shortly.

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## Shaikh Mustafa 'Abd Al-Razik

The sudden and unexpected death from heart attack of Shaikh Mustafa 'Abd al-Razik, Rector of al-Azhar University, occurred in Cairo on February 15, 1947. His death is lamented as a loss, not only to Egypt, but also to the wider circle of world affairs, especially affairs pertaining to Islam. Much had been hoped for from his leadership as the head of the ancient and highly respected institution, the Azhar University, a position which he had occupied for only a little more than a year, as he had been appointed to the position in December, 1945.

Shaikh Mustafa was born in 1885, the son of Hasan Pasha 'Abd al-Razik who, at the turn of the present century, had been the intimate friend and associate of Shaikh Muhammad 'Abduh, the noted Egyptian reformer who died in 1905, and leader of the political party which reflected 'Abduh's views. Because of the intimate relationship between the head of the 'Abd al-Razik family and Muhammad 'Abduh, it was natural the Mustafa should come to know 'Abduh well and should in time come to study under him and eventually become a favorite pupil. In 1909 Mustafa completed his studies at the Azhar University, receiving the certificate of "'Alimiyya" (Scholarship) which is conferred by that institution on the successful completion of the required studies. Following this he went to France where he studied sociology and ethics under Durkheim and others, securing the doctorate in philosophy. Later he gave lectures on Arabic Literature at the University of Lyons. On his return to Egypt he acted for a number of years as secretary-general of the Higher Council of the Azhar and as Inspector of the Shari'ah Courts. In 1927 he became Professor of Philosophy at the Fuad the First University at Cairo. More recently he has served in the Egyptian Government as Minister of Wakfs (Religious Endowments).

As a close friend and pupil of Muhammad 'Abduh, Shaikh Mustafa has lectured and written extensively about the life, work and teaching of his former Master. He may be considered the one of

[8] To quote the words of Professor C. C. Torrey, of New Haven, in his letter of January 29, 1939, to the present writer.

Muhammad 'Abduh's pupils who has most faithfully followed 'Abduh's principles and carried on his tradition, although he never nominally held the position of being his formal successor. Shaikh Mustafa collaborated with M. Bernard Michel in translating into French 'Abduh's work on Islamic theology which is known by the title of *Risālat al-tawḥīd*. He is also the author of the admirable introduction to this translation which consists of a brief biography of Muhammad 'Abduh and a succinct summary of his main doctrines.

Among Egyptians and non-Egyptians alike, Shaikh Mustafa was known as a man of culture and charm. Representing, as he did, the best of Islam, he was tolerant of other races and religions. It is creditably reported since his death, by the newspapers and likewise in conversation by persons who knew him, that when he was received in audience by his Majesty King Faruk on the occasion of his appointment as Rector of Al-Azhar, he asked his Majesty that he might be relieved of the title of "Pasha" which he bore as appropriate to his rank as a Minister in the Cabinet, on the ground that this title did not comport with his new position of Shaikh al-Azhar (Rector). The incident may be taken as typical of his modesty and his sincere devotion to duty.

His loss will fall heavily upon Egypt, and likewise upon all quarters where progressive leadership is needed; for it is difficult to see where another one can be found of his scholarly attainments, worthy character and tolerant spirit.

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## SURVEY OF PERIODICALS

By Sue Molleson Foster
*Union Theological Seminary Library*

### I. GENERAL

The Arab Contribution to Troubadour Poetry. G. E. von Grunebaum. (In the *Bulletin of the Iranian Institute,* New York. December, 1946. pp. 138-151).

Finds the medieval troubadour quite dependent on the work of such poets as Ibn Ḥazm, Ibn Quzmān and al-'Abbās ben al-Aḥnof as well as on the classics.

Bibliographie des Egyptologues Francais, 1940-1946. Jean Sainte Fare Garnot and Claire Lalouette. (In the *Journal of Near Eastern Studies,* Chicago. January, 1947. pp. 53-57).

The first part of a list designed to fill one of the many gaps caused by the war in the field of Oriental studies.

In Memoriam Laurence Binyon. Basil Gray. (In *Ars Islamica,* Detroit. Part 11/12, 1946. pp. 207-209).

Honors the distinguished British writer whose works on Asiatic art included studies of the miniatures of Muslim Persia and India.

### II. ARABIA

Background of the British Position in Arabia. Halford L. Hoskins. (In *The Middle East Journal,* Washington, D. C. April 1947. pp. 137-147).

Traces the course of British influence in the quarter from 1830 to 1840 during the rise and fall of Mohamed Ali Pasha of Egypt.

Ibn Saud Visits American Partners. (In *Life,* New York. February 17, 1947. pp. 23-27).

A piece of pictorial reporting.

Ibn Saud's Program for Arabia. Richard H. Sanger. (In *The Middle East Journal,* Washington, D. C. April, 1947. pp. 180-190).

Long-range plans are under way for development in oil production, desert reclamation, harbor building on the Red Sea and Persian Gulf as well as more ordinary improvements in all kinds of public utilities.

International Relations of Arabia. Herbert J. Liebesny. (In *The Middle East Journal,* Washington, D. C. April, 1947. pp. 148-168).

Considers the dependent areas—Aden Colony and Protectorate and the Persian Gulf States—in their relation to Great Britain.

Monetary Problems of Saudi Arabia. Raymond F. Mikesell.

(In *The Middle East Journal,* Washington, D. C. April, 1947. pp. 169-179).

The progressive-minded Ibn Saud will probably sanction the foundation of a national bank and the introduction of a paper Riyal as a more flexible form of currency than the silver one now in use.

## III. HISTORY OF ISLAM

THE FRENCH NORTH AFRICA BACKGROUND. H. J. B. Atkins. (In *African Affairs,* London. January, 1947. pp. 21-29).

Believing religion to be the major factor in the present situation, the author traces the development of Islam in North Africa and emphasizes its tremendous appeal to the people.

GEORGIA AND TURKEY: THE HISTORICAL BACKGROUND. Dr. Osman Nuri Kazara. (In the *Royal Central Asian Journal,* London. January, 1947. pp. 69-78).

Shows the interwoven relations between the two countries from earliest times and their close connection with Russia.

A MOSLEM MISSIONARY IN MENDELAND, SIERRA LEONE. K. L. Little. (In *Man,* London. September-October, 1946. pp. 111-113).

A brief account of the status of Islam in that area.

## IV. KORAN. TRADITION. THEOLOGY

## V. RELIGIOUS AND SOCIAL LIFE

PRIMITIVE TYPES OF WATER TRANSPORT IN ASIA. James Hornell. (In the *Journal of the Royal Asiatic Society,* London. Part 3/4, 1946. pp. 124-141).

Describes methods still in vogue in the Near East and elsewhere.

MARSH PEOPLE OF SOUTH 'IRAQ. Lady Drower. (In the *Royal Central Asian Journal,* London. January, 1947. pp. 83-90).

Tells of a trip to the Great Swamp and gives an account of the people there.

SLAVERY IN THE ANCIENT NEAR EAST. I. Mendelsohn. (In *The Biblical Archaeologist,* New Haven. December, 1946. pp. 74-88).

Surveys the social and economic condition of the slaves and the effect of the practice on society in general.

## VI. POLITICAL RELATIONSHIPS

THE ARAB LEAGUE IN PERSPECTIVE. Cecil A. Hourani. (In *The Middle East Journal,* Washington, D. C. April, 1947. pp. 125-136.

Formed in 1942 through the initiative of Nuri al-Said, Prime Minister of Irak, the League fulfills trends toward Arab unity which have been growing steadily since the Arab Revolt of 1915.

EVOLUTION IN ALGERIA. Robert Montagne. (In *International Affairs,* London. January, 1947. pp. 42-51).

If the Moslems of the area learn prudence and wisdom, they will perhaps be able to convince a still suspicious metropolitan district of their real desire for political and economic co-operation.

ITALY AND THE EGYPTIAN QUESTION. Lucien E. Roberts. (In the *Journal of Modern History,* Chicago. December, 1946. pp. 314-332).

A review of Italian diplomacy (1878-1882) in its aim to prevent Anglo-French agreement in the Mediterranean.

THE NETHERLANDS AND INDONESIA. Ronald Stuart Kain. (In *The Yale Review,* New Haven. Winter, 1947. pp. 287-302).

Describes events leading up to the establishment of the United States of Indonesia, foreshadowing the end of 350 years of Dutch rule and instigated by the nationalist activities of Dr. Mohammed Hatta and Sukarno.

WISHFUL THINKING ABOUT INDIA. Arthur Moore. (In *The Nineteenth Century and After,* London. January, 1947. pp. 10-15).

Pleads for action to restore faith in British consistency and loyalty, shattered, especially in Moslem eyes, by deviations from the original plan of the Cabinet Mission.

## VII. THE NEAR EAST

ANGLO-FRENCH RIVALRY IN THE LEVANT FROM 1583 TO 1612. Arthur Leon Horniker. (In the *Journal of Modern History,* Chicago. December, 1946. pp. 289-305).

France, weakened by civil and religious wars, was outmatched by England in gaining trade privileges and political influence at the Porte.

DEVELOPMENT OF THE QUARTER; Comment, Chronology, Documents. (In *The Middle East Journal,* Washington, D. C. April, 1947. pp. 191-213).

Covers December 1, 1946 to February 28, 1947.

THE NEAR EAST IN 1946. John A. Wilson. (In *The Biblical Archaeologist,* New Haven. December, 1946. pp. 70-73).

American sympathy for small Arab countries is becoming suspect because of our extensive oil holdings and because of our support of Zionism.

SOME REGIONAL ECONOMIC PROBLEMS OF THE MIDDLE EAST. Keith A. H. Murray. (In *International Affairs,* London. January, 1947. pp. 11-19).

Great disservice may be done to the Levantine countries by exaggerating their potentialities. It would be wiser to recognize their limitations and be ready to help them.

## VIII. PALESTINE

BEHIND PALESTINE'S ARAB "ARMIES." J. L. Teller. (In *Commentary,* New York. March, 1946. pp. 243-249).

Describes the activities of "Nejada" and "Futuwah," Arab organizations tolerated by British authority and apt to become a nucleus for resistance against the Jewish groups.